VOL. 46 NO. 12
DECEMBER 1959

Dividers of the Stars

Vesta P. Crawford

". . . When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east. . . ."

From out the orient hills in haste they come
To seek a nameless Prince whose star shall rise
From out the shadowed kingdoms of the earth
To shine forever in the eastern skies.

The Magi move by ancient prophecy
Against the columns of a lesser law,
And know of chariots in the aisles of time
More brief than those the Medes and Persians saw.

(Swift their shadows pass,
Swift as a blade on seeded grass. . . .)

Perhaps where sceptered Nineveh is dust,
The thrones departed and the temples gone,
They cross the channeled rivers of the plain
And mark the walls of shattered Babylon.

(Oh, hurried travelers on the path of stone,
Seek the tall gate, seek the hill town.)

Dividers of the stars and keepers of the spheres,
Moving through shadows in a cone of light,
They come unto the high Judean hills
With haste, across the broken fields of night. . . .

* * * *

(Oh, men of earth,
Listen to the words again —
As wise men heard them long ago,
"Good will — good will to men.")

The Cover: Madonna and Child, from a painting by Fra Filippo Lippi
National Gallery of Art, Washington, D. C.
(Samuel H. Kress Collection)
Frontispiece: Worship of the Wise Men, from a painting by Hoffman
Copyright 1924 by Eugene A. Perry
Cover Design by Evan Jensen
Cover Lithographed in Full Color by Deseret News Press

From Near and Far

Mrs. Belle S. Spafford and Counselors
Dear Sisters:

While attending the Bakersfield Stake conference recently, the following incident came to my attention. Knowing it will be of interest and a source of satisfaction to you, I pass it on with congratulations. Over a period of time one of your subscribers failed to receive *The Relief Society Magazine*. This was the fault of the United States Post Office. It was being delivered to the home of a neighbor of the same name. The mistake was finally discovered, and the neighbors became acquainted. The person who received the *Magazine* had become greatly interested in it, had contacted the missionaries, and has been converted and baptized into the Church. The above is just another evidence of the value of your *Magazine* and the general excellence of your work. Again my congratulations, my love and blessings.

—Elder Hugh B. Brown
of the Council of the Twelve
Salt Lake City, Utah

The *Magazine* has been so very helpful to me as education counselor, not only with the wonderful lesson outlines, but with the appropriate poetry that appears. We use poems to close our literature lessons, and usually find one in the current *Magazine* that ties right in with the lesson: "The American Dream" lesson was followed by the poem on page 478, July 1958; Lesson 3 on Roger Williams was followed by the poem of page 640, September 1958; the lesson on the Puritan women was followed by the poem "Baking Day" on page 672, October 1958, and so forth.

—June Eggleston
Inglewood, California

I would like to tell you I thoroughly enjoy *The Relief Society Magazine*. Issues of this *Magazine*, presented to me as a gift, were responsible for my first interest in the Church. I am very grateful and appreciative of the wonderful blessing I found through *The Relief Society Magazine*.

—Helen Hurr
Covina, California

I must tell you how I enjoy the beauty of the covers of our *Magazine*. I especially love the farm scenes on the September and October covers. Having been reared on a large farm, such pictures return many precious experiences. The poems "Yet Beauty Comes" by Iris W. Schow, and "These Cool Acres" (frontispiece) by Dorothy J. Roberts in the October issue truly feed my soul, and I enjoyed "A" *Is for Apron* by Ilene H. Kingsbury — pioneer strength and beauty we need to have recalled. The editorials are always very fine indeed. "A Standard for Government" (by Vesta P. Crawford, in September) is beautifully and powerfully given, and the lovely editorial "Establishing Family Patterns" (by Marianne C. Sharp, in October) is so much needed. When I read "Making Christmas Ornaments Can Be Fun" (by Hannah Nowell, in October), I almost yearned to have my family small again and enjoy making the ornaments with my children.

—Mabel Law Atkinson
Dayton, Idaho

I think the *Magazine*'s new dress is beautiful. Queer how a touch of color can add so much in appeal and uplift. Only trouble is I would like to frame each cover, and my house would not stand for that. No story in the *Magazine* has appealed to me so much as "A" *Is for Apron* (August, September, and October 1959). I think Mrs. Kingsbury has done a very commendable work in using an old form in a completely new way. The story tells so many things, the time period, living patterns, emotions, devotion, and memories. I would like her to know I enjoyed every word of it. It is a story that goes below the surface.

—Dorothy C. Robinson
Boise, Idaho

I cannot withhold my desire another month to tell you how beautiful the cover pages have been this year. They are inspiring to look at and stimulating. *The Relief Society Magazine* is a wonderful medium by which the talents of the women of the Church can be expressed.

—Lucile O. Petty
Ogden, Utah

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

RELIEF SOCIETY GENERAL BOARD

Belle S. Spafford - - - - - - - - President
Marianne C. Sharp - - - - - - - - First Counselor
Louise W. Madsen - - - - - - - - - Second Counselor
Hulda Parker - - - - - - - Secretary-Treasurer

Anna B. Hart, Edith S. Elliott, Florence J. Madsen, Leone G. Layton, Blanche B. Stoddard, Evon W. Peterson, Aleine M. Young, Josie B. Bay, Christine H. Robinson, Alberta H. Christensen, Mildred B. Eyring, Charlotte A. Larsen, Edith P. Backman, Winniefred S. Manwaring, Elna P. Haymond, Annie M. Ellsworth, Mary R. Young, Mary V. Cameron, Afton W. Hunt, Wealtha S. Mendenhall, Pearle M. Olsen, Elsa T. Peterson, Irene B. Woodford, Fanny S. Kienitz, Elizabeth B. Winters, LaRue H. Rosell, Jennie R. Scott

RELIEF SOCIETY MAGAZINE

Editor - - - - - - - - - - - - - Marianne C. Sharp
Associate Editor - - - - - - - - - - - - Vesta P. Crawford
General Manager - - - - - - - - - - - - - Belle S. Spafford

VOL. 46 DECEMBER 1959 NO. 12

Contents

SPECIAL FEATURES

Every Family a Missionary Family ..... Henry D. Moyle 788
Howard William Hunter of the Council of the Twelve ..... Hugh B. Brown 799
Annual General Relief Society Conference ..... Hulda Parker 802
Relief Society Magazine Awarded Cover Citation 805
The Literature of Christmas ..... Mabel Harmer 806
Make This Caller Welcome . . . National Tuberculosis Association 816

FICTION

The Miracle Mile ..... Leola Seely Anderson 817
The New Day — Chapter 3 ..... Hazel K. Todd 830

GENERAL FEATURES

From Near and Far 786
Sixty Years Ago 810
Woman's Sphere ..... Ramona W. Cannon 811
Editorial: The Supreme Gift ..... Marianne C. Sharp 812
The 129th Semi-Annual Church Conference ..... Vesta P. Crawford 813
Notes to the Field: Emergency Orders for Temple-Burial Clothing 815
Notes From the Field: Relief Society Activities ..... Hulda Parker 835
Birthday Congratulations 863

FEATURES FOR THE HOME

Flower Arrangement — New Fashioned — Old Fashioned ..... Sylvia Pezoldt 815
Apricot Salad ..... Edna Lind Cole 822
Say "Merry Christmas" With Fancy Yeast Rolls ..... Ruby K. Smith 823
Elva M. Tingey Makes Beautiful and Useful Articles With Plastic Foam 829
Fruit Salad ..... Joan Staley 829
When Mothers Sing ..... Leona F. Smith 834

LESSONS FOR MARCH

Theology — And the Kingdom Grew ..... Roy W. Doxey 839
Visiting Teacher Messages — "And The Book of Mormon and the Holy Scriptures Are Given of Me for Your Instruction" ..... Christine H. Robinson 845
Work Meeting — Safety Precautions in Medicine and Household Items ..... Charlotte A. Larsen 846
..... Briant S. Jacobs 848
Literature — Thomas Paine, Revolutionist ..... Blaine M. Porter 855
Social Science — The Individual and Religious Maturity — Part II

POETRY

Dividers of the Stars — Frontispiece ..... Vesta P. Crawford 785
To Hold Us Fast ..... Clara Steen Chesnutt 798
No Christmas Here? ..... Maude Rubin 798
These Cliffs Hold Melody ..... Elsie McKinnon Strachan 801
Handel's "Messiah" ..... Hazel Loomis 809
Home Impressions ..... Hannah C. Ashby 816
Night Sky Before Snowfall ..... Eva Willes Wangsgaard 822
Oh, Traveler! ..... Leslie Savage Clark 834
We Walk With Angels ..... Iris W. Schow 838
A Story Never Old ..... Maude O. Cook 860
Winter Bride ..... Vesta N. Lukei 862
Seven ..... Gwen Marler Barney 862

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Copyright 1959 by General Board of Relief Society of The Church of Jesus Christ of Latter-day Saints.

Editorial and Business Offices: 76 North Main, Salt Lake City 11, Utah: Phone EMpire 4-2511; Subscriptions 246; Editorial Dept. 245. Subscription Price: $2.00 a year; foreign, $2.00 a year; 20c a copy; payable in advance. The **Magazine** is not sent after subscription expires. No back numbers can be supplied. Renew promptly so that no copies will be missed. Report change of address at once, giving old and new address.

Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 8, 1917, authorized June 29, 1918. Manuscripts will not be returned unless return postage is enclosed. Rejected manuscripts will be retained for six months only. The **Magazine** is not responsible for unsolicited manuscripts.

Every Family a Missionary Family

President Henry D. Moyle
Of the First Presidency

(Address Delivered at the General Session of the Annual General Relief Society Conference, October 7, 1959)

I'M sure, my brethren and sisters, especially my sisters today, that I was never more grateful than I am today, for the realization that I have that I continue to live under and to enjoy the inspiration of my mother. When we add to that the inspiration of a good wife, we are most fortunate of all men, I am sure.

I have been conscious, as I have sat here this afternoon, that you sisters represent the mothers of the Church. They, in turn, influence the homes of the Church in which there are 1,600,000 members of the Church. The scope and sphere of your influence are continually growing and increasing, not only so far as numbers are concerned, but, I am sure, that your influence is being felt progressively to a greater and greater degree. This must be the case because of the increase, influence, and efficiency of the work of these fine sisters — you all — all the Relief Society workers of the Church. So it is little wonder that when the sisters of the Relief Society, Sister Spafford, Sister Sharp, and Sister Madsen, call upon any of the Priesthood to perform any service, we feel it necessary and essential to put aside all else to render that service. Now these few thoughts make me even humbler than I was when I came in here today to speak to you, and I pray with the other speakers that what I have to say will be helpful and beneficial to us in the accomplishment of the great work of the Relief Society of the Church.

I start out with a statement found in this month's *Era* written by our beloved President David O. McKay: "Whate'er thou art, act well thy part." These words impressed a lonely, homesick missionary some fifty-nine years ago and inspired him to do his duty. Had he not been reared in a home where the gospel was lived and taught daily, he might not have recognized that he was not doing his duty at the beginning of his first mission. President McKay tells us this story of this experience when he was on his mission in Scotland: His companion was Peter G. Johnston. They were discouraged. They had been snubbed in tracting. They were homesick. They were walking around this ancient castle, and, in the words of President McKay, they were not doing their duty. That is hard to imagine isn't it? "As we re-entered the town I saw a building half-finished," President McKay writes, "and from the sidewalk to my surprise I saw an inscription carved in stone on the lintel of the front door. I said to Brother Johnston, 'I want to go over there and see what that inscription is.'" He hadn't gone more than halfway until he read these words carved in stone: "Whate'er thou art, act well thy part" (David O. McKay, *The Improvement Era*, October 1959, page 727).

Today our part is to envision the

future role of the Relief Society, to be better able to prepare our sisters for the work of the present. With such a wish in my heart, I might in humility say as Alma said anciently:

> O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!
>
> Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.
>
> But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me (Alma 29:1-3).

MUCH as we think we would like to foresee that which is to transpire in the future, the likelihood is that to always be forewarned, especially too far in advance, would not always result in our being forearmed. Nevertheless, the Lord does inspire and prepare us in his own way for that which lies ahead. I call to mind a faith-promoting incident in the life of Wilford Woodruff:

He said that once when he was visiting up in Randolph, in Rich County, he was impressed by the spirit that he should leave for home, but for one reason or another, primarily the persuasion of the people — they wanted to keep him there — he delayed his departure until later in the week. This prompting of the spirit continued with him and so he arose toward the end of the week early one morning, having breakfasted, he harnessed his team and started off across that bleached country, even worse than it is now, I am sure, from Randolph to Wasatch. On his way he was overtaken by a terrific snowstorm, blinded, he had to leave it to the horses to find their own way; and, finally, in the providence of the Master, that evening they arrived at Wasatch. He said that when he got to Wasatch the hubs of his wheels were under the snow. He says, "I think they [the horses] must have got there by inspiration. I stayed there until Monday night. I made up my mind then that whenever the Lord told me to do anything I would do it.

"I speak of this," Brother Woodruff says, "because every man should get the Spirit of God and then follow its dictates. This is revelation. It doesn't make any difference what the spirit tells you to do; it will never tell you to do anything that is wrong."

Now inasmuch as we do not foresee all that we might were our faith and works greater, we can draw on our past experiences for the great help they afford in determining what our present plans should be. The past mirrors, in a way, the future for us all. The road is plainly marked out for us. The Prophet Joseph Smith's statement points out the way. I think his feelings, portrayed in a rather homely way, are peculiarly fitting for the consideration and the guidance of the Relief Society sisters. President Smith said:

> I see no faults in the Church, and therefore let me be resurrected with the Saints, whether I ascend to heaven or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good? I don't care

what a man's character is; if he's my friend — a true friend, I will be a friend to him, and preach the Gospel of salvation to him, and give him good counsel, helping him out of his difficulties. . . .

It is a time-honored adage that love begets love. Let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters and we shall receive it after many days, increased to a hundredfold. Friendship is like Brother Turley in his blacksmith shop welding iron to iron; it unites the human family with its happy influence (*D. H. C.* V, page 517).

NEVER exact of a friend in adversity what you would require in prosperity.

. . . for man, what is he [regardless of what he demands], he cannot possess himself of his own life. . . .

There is one thing under the sun which I have learned and that is that . . . the righteousness of God is just, because it exacteth nothing at all, but sendeth the rain on the just and the unjust, seed time and harvest, for all of which man is ungrateful (1843), MSS. Historian's Office: *Teachings of the Prophet Joseph Smith*, page 317).

The best measure or principle to bring the poor to repentance is to administer to their wants. The Ladies' Relief Society is not only to relieve the poor, but to save souls (*D. H. C.* V, pp. 24-25).

Whatever degree of excellence we attain in the society of the Church, the result must directly reflect the conditions of the Relief Society. The Relief Society has always set the pace. It has always reflected the best to be found in our homes. It has been an example toward which the women of the Church have advanced in their own individual homes. It has furnished the inspiration which has impelled the individual members of the group to progress.

Therefore, our duty today as mothers in Israel is first of all to conform our lives strictly to the principles of the gospel, developing in the home the spirit and power of obedience. Obedience to the law of the home and to the law of God should be synonymous. Then the home becomes the place where the souls of all the family are saved. The work of this generation is being built upon the works of the past and will furnish the foundation upon which the next generation can stand and advance. From our homes must come the missionaries of the Church, the quorum presidents, the bishops, the stake presidents, mission presidents, and the heads of auxiliaries, the General Authorities of the Church.

Surely no greater accomplishment can be achieved in life, no greater joy experienced than in the mission field, at home or abroad.

I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy.

And behold, when I see many of my brethren truly penitent, and coming to the Lord their God, then is my soul filled with joy; then do I remember what the Lord has done for me, yea, even that he hath heard my prayer; yea, then do I remember his merciful arm which he extended towards me (Alma 29:9-10).

THE work of the Relief Society becomes more and more the work of saving souls. You are an instrument in the hands of the Lord, ordained of the Lord through revela-

tion to assist in bringing about his purposes, a great auxiliary to the Priesthood of God.

For behold, this is my work and my glory — to bring to pass the immortality and eternal life of man (Moses 1:39).

The Relief Society aim should be, *Every son a worthy missionary.*

The power and influence of the Church in the world could not be over-estimated or over-exaggerated if all our homes were presided over by returned missionaries who have enjoyed on their missions the spirit thereof and retained that same spirit throughout their lives to bless and inspire their families.

My sisters, your sons of today will of necessity be the heads of the households of Latter-day Saints tomorrow. You know they will reflect in their homes and in their conduct, in large measure, the homes from whence they came. They will carry with them through life the spirit, the attitude, the faith, the teaching, the example of their mothers. Is not this the task of the Relief Society today, to promote faith and virtue and good works in the homes of the Latter-day Saints through the influence of the mothers?

To fulfill our responsibility we must first learn the principles of the gospel.

Joseph Smith was not called to found a new religion nor give to us a new organization. His whole mission and that of the Church has been to recognize and re-establish that which was anciently given to man by God, and for the perpetuation of that for which Jesus fulfilled his mission here in the flesh. The Church is constantly reassured that Jesus Christ is its head. The Doctrine and Covenants tells us:

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved;

Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day (D & C 18:23-24).

THE Lord taught Joseph Smith that the atonement of Jesus Christ was sufficient ground work for the reconciliation of man with God. He taught that the atonement rendered due satisfaction to the justice of God for the violation of his just and holy laws. We are told by Paul that,

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him (Hebrews 5:8-9).

That we might know how to obey him, he brought to earth the scheme of things, by which through repentance and the remission of sins man could return to his former home in the heavenly kingdom of our Heavenly Father. Paul said:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

To us all the gospel plan of salvation is given through the mercy of God born of his great love for us his children. This is best evidenced by the writing of John:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (John 3:16).

Over and above all, the atone-

ment of Christ assures us all of participation in the resurrection from the dead. We are all common heirs to eternal life. Paul said:

If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive (I Corinthians 15:19-22).

The words of Nephi throw further light upon our status in the three great spheres of our existence, our pre-mortal, our mortal, and our life after death.

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be and men are, that they might have joy. (2 Nephi 2:22-25).

SUCH is the Plan of Salvation, which is ours. The restored gospel awaits men's acceptance. Through obedience to the laws and principles of the gospel mankind will be redeemed, even from his own sins as well as Adam's transgression.

We are constantly aware of the importance of man. We can never read the psalmist without appreciating his importance, for the psalmist has said:

What is man that thou art mindful of him?

. . . thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet (Psalms 8:4-6).

Joseph Smith was further taught that in this dispensation of the fulness of times will be gathered together in one, all things in Christ, both which are in heaven and which are in earth, even in him. In this dispensation God will consummate his work in relation to the redemption and salvation of the world. For this reason it is called the dispensation of the fulness of times, and into it flow all other dispensations. In it are revealed all other knowledge of the principles to be believed and the ordinances to be obeyed. All keys of authority and power held by former prophets are once again restored to the earth.

The atonement of Christ contemplates saving the lives of the living and the dead. The new dispensation is a system of philosophy as well as of religion. Indeed, the true religion must give us the true philosophy of life. Religion must appeal to the understanding as well as to the emotional nature of man; it must measurably satisfy his rational mind as well as fill his spiritual

longings, quench his thirst for righteousness.

Many people say, I live a good life, that is enough. I do not need your counsel nor your church. There are many ways to heaven. There are those who think that the important thing in religion is to live it rather than understand it, just as there are those who think it is better to live rather than to understand life. But as a matter of fact, religion in its most exalted phases cannot be lived without making reasonably clear to the understanding the problems of existence, just as life cannot be truly lived without some knowledge, at least, of the near purposes of life.

Joseph Smith himself made no attempt to create a system of philosophy. At various times he made utterances of great truth. I quote a few of them. "The glory of God is intelligence." "It is impossible for a man to be saved in ignorance." "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." ". . . The elements are eternal. . . . The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples. . . . The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy."

THE intelligence or spirit had no beginning, neither will it have an end. [Jesus] "was in the beginning with the Father." "Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be." ". . . This is my work and my glory to bring to pass the immortality and eternal life of man." "And truth is knowledge of things as they are, and as they were, and as they are to come."

Wouldn't it be wonderful if the world realized the truth of this following revelation of the Prophet: "All kingdoms have a law given; And there are many kingdoms; for there is no space in the which there is no kingdom. . . . And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions" (D & C 88:36-38).

> Behold, there are many called, but few are chosen. And why are they not chosen?
>
> Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson —
>
> That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.
>
> That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.
>
> Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.
>
> We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.
>
> Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever (D & C 121:34-46).

TRUE philosophy is truth. Philosophy would be greatly helped in search for truth if it had but a clear conception of what it was trying to find, hence the importance of a clear, accurate definition. Truth leaves philosophy unnecessary. Pilate asked Christ, "What is truth?" Pilate did not understand Christ's declaration to him. When Pilate said to him, "Art thou a king, then?" Jesus answered: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice" (John 18:37 ff.).

Now Joseph Smith's definition of truth appeals with irresistible force to the understanding of man as we have just indicated from the 93d Section of the Doctrine and Covenants:

And truth is knowledge of things as they are, and as they were, and as they are to come (D & C 93:24).

We all love that hymn which our Brother John Jaques wrote here in the early days. It gives us greater strength to carry on:

Then say, what is truth? 'Tis the last and the first,
For the limits of time it steps o'er.
Though the heavens depart and the earth's fountains burst,
Truth, the sum of existence, will weather the worst,
Eternal, unchanged, evermore.
(*Hymns*, page 143).

Following within this definition of truth is the following revelation which we read in the Book of Moses:

And worlds without number have I created. . . .

. . . behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man. . . .

The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

(And the Lord hasn't given them to man yet.)

And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words (Moses 1:33, 35, 37-38).

MATTER may be resolved in radiant energy, the scientists tell us. They say energy may be brought back to matter, sun, and stars. Let us hear a conclusion of the whole matter. We read from Ecclesiastes:

. . . Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Ecc. 12:13-14).

. . . the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all (Ecc. 9:11).

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord (Jeremiah 9:23-24).

Those who are satisfied that any church will do, should read Job and ask themselves whether or not their church teaches them the answer to the problems which were propounded by the Lord to Job, when the Lord said to Job:

Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:3-7).

How can we do as Paul directed the Ephesians?

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:11-12).

I ask again, how can this be accomplished if we do not have the true plan of life and salvation as revealed to us in the latter days by our Father in heaven?

I ask again, does this plan of ours and the power to administer the plan in every detail leave any questions to be asked? For 130 years we have had this power made manifest unto us. We have been the recipients of the choicest blessings of our Heavenly Father. We have become more and more susceptible to the promptings of the Holy Spirit. We anticipate today the needs of the present to prepare ourselves for the problems of tomorrow better than ever before. More strength is given to each generation. A keener insight into the future is ours. I am sure we have progressed in our work to a far greater degree than has science. We stand upon a firmer foundation than does any other human activity. Were we to see all things in their true perspective, there would be no doubt about our position in this respect in anyone's mind.

TAKE one simple example. All the world prays for peace. It is not the knowledge and understanding of man no matter how far into the realm of learning they penetrate that will solve this all-important problem. We start with the words of the Prophet Joseph to whom was given the vision and wisdom to have prevented our Civil War in his day. He said then to the peoples of this Nation:

Now, O people! people! turn unto the Lord and live, and reform this nation. Frustrate the designs of wicked men. . . .

Break off the shackles from the poor black man, and hire him to labor like other human beings; for "an hour of virtuous liberty on earth is worth a whole eternity of bondage." Abolish the practice in the army and navy of trying men by court-martial for desertion. If a soldier or marine runs away, send him his wages, with this instruction, that his country will never trust him again; he has forfeited his honor.

Make honor the standard with all men. Be sure that good is rendered for evil in all cases; and the whole nation, like a kingdom of kings and priests, will rise up in righteousness, and be respected as wise and worthy on earth, and as just and holy for heaven, by Jehovah, the Author of perfection. . . .

Oh, then, create confidence, restore freedom, break down slavery, banish imprisonment for debt, and be in love, fellowship and peace with all the world! (*D.H.C.* VI, 204-206).

In our own day, President David O. McKay, as he leads us today, declares:

THE ATOMIC BOMB IS NOT THE THREAT. The most ominous threat to the peace and happiness of mankind in this the twentieth century is not the probable misuse of the atomic bomb, but the dwindling in men's hearts of faith in God. "Epochs of faith are epochs of fruitfulness; but epochs of unbelief, however glittering, are barren of all permanent good."

President McKay goes on to say:

The soul is the fountain from which the peace of the world will spring. Centered in the heart also are the enemies to peace — avarice, ambition, envy, anger, and pride. These and other vices which bring misery into the world must be eradicated before permanent peace is assured. There shall have to be felt in the hearts of men more consideration for others — there shall have to be manifested around the coming peace table at least a little of the Christ spirit — do unto others as you would have others do unto you. (See Matt. 7:12; Luke 6:31.) (*Gospel Ideals*, pp. 295, 298)

I have talked to you about some of the problems which confront us today. Let us proceed with the idea that sufficient unto the day is the evil thereof. We must all of us approach our responsibilities day by day with these thoughts in mind. We may well remember the promise of the Savior of mankind to all of us:

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof (Mt. 6:33-34).

Let us follow the admonition and the leadership of President McKay. He says further:

Decide what your duty is, ever remembering that the greatest battle of life is fought within the silent chambers of your own soul.

Many of the important doctrines of the Church I have here called

to your attention. We must learn these principles of the gospel. Then and then only can we teach them to our families.

KNOW the gospel. Love the gospel. Live the gospel. Save souls — pour forth love. Be willing to recognize and receive inspiration. Raise sons to be worthy missionaries. Administer to the needs of the poor. Use a mother's influence to promote faith, virtue, good works in the home.

Then and only then can you give your families the greatest heritage which parents can bestow upon their offspring.

When you thus utilize your talents and your opportunities, you can realize in full measure the dream of power and accomplishment for which Alma wished. Then can you fulfill the charge given us of the Lord:

> Now behold, a marvelous work is about to come forth among the children of men.
>
> Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.
>
> Therefore, if ye have desires to serve God ye are called to the work;
>
> For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;
>
> And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.
>
> Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.
>
> Ask, and ye shall receive; knock, and it shall be opened unto you . . . (D & C 4).

WITH these thoughts, I challenge you as Relief Society sisters to return to your homes with renewed enthusiasm and greater determination to live the gospel in its fulness.

President George Albert Smith, in his dedicatory prayer of the "This Is The Place" monument, radiates the spirit of peace. Tracing the guided course of mankind from Book of Mormon times down to the present, President Smith says this in his prayer:

> Grant, O Father, that the hearts of the people who dwell in the United States of America, may be turned to righteousness, that they may appreciate what it means to dwell in a land favored above all other lands. . . .
>
> And, O Father, in the midst of confusion that is everywhere, and uncertainty, bless us in America, that we may repent of our foolishness, our lightmindedness and our wrongdoing, realizing as we should, that all the blessings that are worthwhile come to us only as a result of honoring thee and keeping thy commandments. The pathway of righteousness is the highway of peace and happiness. Help us Lord, to walk in thy pathway . . . How can we, Heavenly Father, as we live in the world and enjoy the influence of thy spirit, fail to be at peace with one another?

With all my heart and soul I invoke the blessings of our Heavenly Father upon you, my sisters, that this great work of the Relief Society may go forward and onward and upward until it affects not alone the lives of the 1,600,000 members of the Church, but carries its influence and its power and its effectiveness into the lives of the nations of the

earth. I bear witness to you today that this very process is under accomplishment and that Sister Spafford has expanded, through her travels and through her inspiration and her leadership in this great movement, the influence of the Relief Society into other great nations of the earth, and so the work will go on.

We are the Church of Jesus Christ. He lives. He is the Son of the living God, the Redeemer of mankind. He has atoned for the sins of the world and he has given to us, in these latter days, a knowledge of himself and of his gospel more priceless than life itself. Here we are gathered today to gather strength and increased faith to carry on his great work, and carry into the homes of all Latter-day Saints a knowledge of God and of his ways.

May his blessings be with us all, humbly I pray, in the name of Jesus Christ, Amen.

To Hold Us Fast

Clara Steen Chesnutt

Candle light
And stars at night
Grow dim.
Christmas trees and tinseled ropes
All must go. But not our hopes
Of him
Who came proclaimed by angel-song,
And promised that as long . . . as long
As life shall last
A Christmas hope, a Christmas prayer
Will be a lovely thing to share
And hold us fast.

No Christmas Here?

Maude Rubin

No Christmas here? This sun-steeped desert cabin
Has never worn a wreath of spruce or pine;
Nor ever braced its walls against a blizzard,
Nor burned a yule log. (Mesquite makes a fine
And cheerful blaze!) Now, leaning out my window,
I hear a sudden stir among the palms,
A desert wind, scented with sage and honey,
Is singing its songs of peace, its evening psalms.
Beneath this sky-ward dazzle of the stars,
I choose my own small Christmas tree tonight,
A gnarled and twisted manzanita branch,
To dress with shining tinsel, blooms of light!

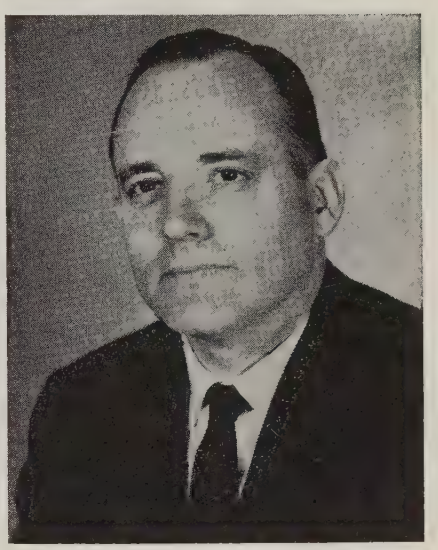
Howard William Hunter of the Council of the Twelve

Elder Hugh B. Brown
Of the Council of the Twelve

. . . When Nature wants to make a man
To do the Future's will: [she]
. . .
Sets a challenge for his spirit,
Draws it higher when he's near it —
Makes a jungle, that he clear it,
Makes a desert that he fear it
And subdue it if he can. . . .

When his feet are torn and bleeding
Yet his spirit mounts unheeding,
All his higher powers speeding,
Blazing newer paths and fine;
When the force that is divine
Leaps to challenge every failure
and his ardour still is sweet
And love and hope are burning in
the presence of defeat . . .
Lo, the crisis! Lo, the shout
That must call the leader out. . . .

—"When Nature Wants a Man" by Angela Morgan, from *Forward March*, copyright 1918, by Dodd, Mead and Company, Inc., Reprinted by permission.



Courtesy **The Improvement Era**

HOWARD WILLIAM HUNTER

THE entire Church rejoices in the call and ordination of a comparatively young man to be an apostle and special witness of the Lord, Jesus Christ.

That the Lord has had this man in training through the years is evident as one reads his life story from the time when he was born in Boise, Idaho, November 14, 1907, through his early schooling then his subsequent move to Southern California, his years of struggle and hard work, his activities in scouting, Church and civic affairs, his steady growth, his undeviating loyalty to country, Church and family, his years of legal education and later years of successful practice of law — all combined to prepare and make him ready for the call which came unexpectedly on October 9, 1959.

He worked in the Bank of Italy (later merged into the bank of America) for some years and was later cashier at the First Exchange Bank of Inglewood, which with many other banks during the great depression, closed its doors and he suffered heavy loss because of his stockholder's liability.

Because of a resolution which he and his wife made early in their marriage, that they would never buy anything, homes, cars, washing machines, dryers, furniture, etc., until

Courtesy **The Salt Lake Tribune**

ELDER HOWARD WILLIAM HUNTER AND HIS FAMILY

Left to right: Clara May Jeffs Hunter; Elder Howard William Hunter; Louine Berry Hunter, daughter-in-law, holding baby son Robert Mark Hunter; John J. Hunter, son.

Another son, Richard A., is serving a mission in Australia.

they could pay for it (they have never broken that resolution), they lived in a very humble home for several years. They had the courage and fortitude to resist the seductive appeal of installment buying and go without rather than go in debt. They bought vegetables which were cheap but not always fresh, and ten-cent soup bones when they could have enjoyed T-bone steaks.

During his preparation for the law, he went to night school at Southwestern University five nights a week and worked during the daytime. He often began studying at 3:00 A.M., even though he had not returned from school the night before until 10:00 P.M. He has always been an indefatigable worker driven by an unquenchable thirst for knowledge. At the end of four years of sacrifice and struggle, he graduated from Southwestern University, *cum laude*, and has, since that time, been a successful lawyer and business man.

Elder Hunter is the son of John William Hunter and Nellie Marie Rasmussen Hunter, both of whom

reside in Southern California. He comes from sturdy, frugal Scotch and Scandinavian ancestry.

In addition to his long and varied Church work through the years — bishop, president of high priest quorum, member of stake high council, and nine years president of Pasadena Stake — he found time for civic and business responsibilities. He has always been an enthusiastic scout man, became an eagle scout in 1923 and was later scout master and District Commissioner for scouting in Los Angeles metropolitan area.

IN 1928 he met Clara May Jeffs at a Gold and Green Ball in Los Angeles and they were married in the Salt Lake Temple, June 10, 1931. She stood loyally at his side through the lean years and now, with simple grace and dignity, takes her place as queen of an unusually charming home. The Hunters had three sons, one died in infancy. John J. filled a mission in Australia, and after coming home married Louine Berry and is now taking pre-legal training at the Brigham Young University. The other son, Richard, is serving as a missionary in the South Australian Mission. The Hunters, with their sons, enjoyed a round-the-world tour in 1958.

When Elder Hunter was asked about hobbies, he said, "My wife, my boys, and the Church are my chief hobbies." However, he is known to have a large collection of rare coins and a very select Church library, including many original and early editions.

Elder Hunter has a warm, charming personality, a ready and winning smile, is an able and inspiring speaker, an excellent administrator, and impresses all who meet him with his enthusiasm, sincerity and humility. His acceptance speech was characteristic of the man, willing, humble, capable and motivated by what he termed "an uncompromising conviction." It is a pleasure to welcome this outstanding man into the Quorum of the Twelve.

These Cliffs Hold Melody

Elsie McKinnon Strachan

These cliffs hold melody.
The zylophone of rain,
The drumbeat of the sun,
The cello-wind,
Have spilled a song of color here,
Delighting us with music
Agate-scored
And still.

Annual General Relief Society Conference

Hulda Parker, General Secretary-Treasurer

THROUGHOUT the various sessions of the 1959 Annual General Relief Society Conference, leaders of Relief Society were again recipients of the blessings promised by the Prophet Joseph Smith at the time he organized the Society in 1842 when he said:

> You will receive instructions through the order of the Priesthood which God has established, through the medium of those appointed to lead, guide, and direct the affairs of the Church in this last dispensation; . . . and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.

The Officers Meeting began at 10 A.M. in the Tabernacle with 2425 stake Relief Society leaders from every stake in the Church except one and thirty-six representatives from ten missions receiving "instructions through the order of the Priesthood" from the Relief Society advisors of the Council of the Twelve, President Joseph Fielding Smith and Elder Mark E. Petersen. President Smith impressed upon those in attendance the importance of the gospel in the lives of the women of the Church and how they, too, can assist in the saving of souls. Elder Petersen instructed Relief Society leaders regarding the great value and function of class instruction in saving souls and in strengthening the home and community.

President Belle S. Spafford, who in her usual gracious and dignified manner conducted all of the general sessions of the conference, reported in the Officers Meeting on the services and accomplishments of Relief Society during 1958 and gave specific directions and counsel relative to the carrying forward of the work of the organization throughout the Church. The music for this session was presented by a 150-voice chorus of Singing Mothers from the Juab Stake under the direction of Vivian P. Hoyt with Alexander Schreiner at the organ. The colorful and impressive roll call was conducted by Secretary-Treasurer Hulda Parker.

In the Wednesday, 2 P.M. General Session for Relief Society members and general public, further instruction was given "through the order of the Priesthood" and "knowledge and intelligence" were imparted. Relief Society leaders for the first time had the choice privilege of listening to the wise counsel and admonition given by President Henry D. Moyle as a member of the First Presidency of the Church. He charged the mothers of Israel today to conform their lives strictly in accordance with the principles of the gospel and to develop in their homes the "spirit and power of obedience."

Preceding his address, President Spafford urged mothers to teach their children the importance and

Courtesy **The Salt Lake Tribune**

PRESIDENT BELLE S. SPAFFORD CONDUCTING THE OFFICERS MEETING ANNUAL GENERAL RELIEF SOCIETY CONFERENCE, OCTOBER 7, 1959

Seated, beginning in the foreground: Counselor Marianne C. Sharp; Former General President Amy Brown Lyman; Counselor Louise W. Madsen; President Joseph Fielding Smith and Elder Mark E. Petersen of the Council of the Twelve, Advisors to Relief Society.

power of prayer; Counselor Marianne C. Sharp emphasized the value of prayerful study of the scriptures in the home, and obedience thereto; Counselor Louise W. Madsen outlined the obligations of mothers toward proper observance of the Sabbath; and Christine H. Robinson, member of the General Board, stressed the importance of spiritual beauty in the home.

A 500-voice chorus of Singing Mothers from the nineteen stakes in the Jordan Valley Region also inspired those in attendance by their beautiful music. Participants in the chorus were from Canyon Rim, Cottonwood, East Jordan, East Millcreek, Grant, Granite Park, Holladay, Midvale, Millcreek, Mount Jordan, Murray, Murray South, Olympus, Sandy, South Salt Lake, Valley View, West Jordan, Wilford, and Winder Stakes. All three selections rendered were compositions by Latter-day Saint musicians — "Go Ye Forth With My Word" and "Come Ye Blessed of My

Father" by Florence Jepperson Madsen of the General Board, who also conducted the chorus, and "Music" by Carlyle D. Marsden and words by J. G. Brainard. Roy M. Darley was at the organ.

Wednesday evening between 7 and 10 P.M., approximately 2,000 stake and mission officers were greeted by the General Board in a beautiful atmosphere of music and flowers at the annual reception held in the Relief Society Building.

In the Thursday morning departmental meeting in the Tabernacle impressive presentations were given featuring the current theology course on the Doctrine and Covenants, and the American literature course, "A New Nation Speaks." Dr. Blaine M. Porter, author of the social science course "Spiritual Living in the Nuclear Age," discussed this subject. The chorus providing the music for this session was the Wells Stake Singing Mothers conducted by Vivienne Fairclough, with Frank Asper at the organ.

The visiting teacher messages for the current year were introduced in the 1:30 P.M. departmental meeting in the Tabernacle. In this session Elder Henry D. Taylor outlined the place and responsibilities of Relief Society in the Church Welfare Program.

Separate departmental sessions were held from 1:30 to 4 P.M., for stake and mission secretary-treasurers; work meeting leaders; and the choristers and organists. Other departmental sessions were conducted from 2:45 to 4 P.M., for stake and mission presidencies, *Magazine* representatives, and class leaders.

A showing of a soul-stirring color film "Unto the Least of These," depicting the role of visiting teachers in bringing uplift and encouragement into the lives of their fellow sisters, some of whom may be sick or poor in spirit, started the conference on a high spiritual note. Stake Relief Society presidencies viewed this film in the Uptown Theater, Wednesday morning, preceding the first regular session of the conference.

As another Annual General Relief Society Conference concluded, it seemed that all in attendance rejoiced with the instructions that had been given, with the knowledge and intelligence they had received regarding the work of Relief Society, and there was kindled within the hearts of the Relief Society leaders in attendance a greater determination to carry forward the work of this great organization so as to bring even richer blessings into their lives and the lives of those influenced by Relief Society.

The address by President Henry D. Moyle appears in this issue of the *Magazine*. President Joseph Fielding Smith's address will be published in the January issue, and Elder Mark E. Petersen's and Elder Henry D. Taylor's in the February issue. The addresses by President Belle S. Spafford, by Counselor Marianne C. Sharp, and Counselor Louise W. Madsen; and "Report and Official Instructions" by President Spafford appeared in the November *Magazine*. The speech by Christine H. Robinson, a General Board member, will appear in the March issue. The address by Dr. Blaine M. Porter and a few departmental talks will appear in forthcoming issues. Much of the other material of the conference has been mailed to stake and mission Relief Society presidents.

William Beal

RELIEF SOCIETY MAGAZINE WINS COVER AWARD

Seated, left to right: Counselor Marianne C. Sharp, Editor, holding the award; President Belle S. Spafford, General Manager, holding the December 1958 *Relief Society Magazine*, winning cover; Counselor Louise W. Madsen.

Standing: Evan Jensen, Art Director; Vesta P. Crawford, Associate Editor.

Relief Society Magazine Awarded Cover Citation

THE highest award for quality of colored magazine covers was awarded to *The Relief Society Magazine* by the Simpson Lee Paper Company in September 1959. The award was granted in recognition of the beautiful December 1958 cover — "The Rest on the Flight Into Egypt" from a painting by Gerard David, from the Mellon Collection, courtesy the National Gallery of Art, Washington, D. C.

The award plaque was presented to President Belle S. Spafford, General President of Relief Society and General Manager of the *Magazine*, by C. L. Nordstrom, Northwest Sales Representative of the paper company. Mr. Nordstrom explained that the award was made after salesmen of the Zellerbach Paper Company, distributors for the Simpson Lee Company,

had considered and appraised samples of magazine covers from eleven Western states. There were eighty entries competing for the four-color brochure award. Judges selecting the winning entry were professors from the University of California, and Stanford University, a world renowned artist, and two other craftsmen. The cover has been placed on permanent display in the Simpson Lee Gallery of Fine Printing at Everett, Washington, and the award plaque has been placed in the library of the Relief Society building.

A similar award was made to the Deseret News Press for the production work on the cover. Mr. L. C. Jacobsen, Manager of the Press, received this award.

The Literature of Christmas

Mabel Harmer

EACH Christmas the magazines of the country are filled with Christmas stories and poems, and carols are broadcast over the air waves and chimed by bells. Only a small fraction of the enormous magazine output can really be called literature, but much of it can be enjoyed.

A prime example is the poem "The Night Before Christmas." It was written by Clement Moore a century ago to please his own children, and without any thought of publication, and yet, in all probability, no children's poem has been more loved. His description of the "jolly old fellow" made the pattern of Santa Claus that has appeared in pictures and at holiday parties ever since.

It was a contemporary of Clement Moore's, however — although in another country — who actually started the annual rash of Christmas stories. From the time Charles Dickens' "Christmas Carol" first appeared in print — to an instant popularity — writers have struggled to emulate that success.

Many of these stories are forgotten by mid-January, but a few gems have survived to delight us over and over again. In fact, they are made more precious by long acquaintance.

First among these treasured gems, perhaps, is the Dickens story, which was produced for many years over the radio by Lionel Barrymore until his death; it was read by President Franklin D. Roosevelt in the White House annually to his family, and, doubtless, is enjoyed yearly by countless other folk at their own firesides.

Alongside of Dickens, we must rank Henry Van Dyke, who, in his superb short stories, filled in the details of what *might* have happened at the scene on that Holy Night. In his story of "The Other Wise Man," he weaves the tale of the wicked Herod who ordered the death of all the children in Bethlehem under two years of age.

Van Dyke set the pattern for

numerous other stories concerning those who might have been eye witnesses to the events of the nativity. While we realize that these stories come from writers' imaginations woven on the fabric of facts, as told in the Bible by Matthew and Luke, still we like to read them, since the Gospel writers have left us with only a few details.

And so, while the Christmas theme has been told, with variations, over and over again, one still appreciates the varied and wonderful ways in which it has been penned. Just like Christmas itself the story never grows old.

Among our Latter-day Saint writers, the Christmas story has been treated with the beauty and understanding one would expect from those who have a true knowledge of the great significance of the event. Greatly loved among hymns is Orson F. Whitney's "A Stranger Star O'er Bethlehem." It is too long to be sung usually in its entirety — but all the verses can be read with great pleasure. Another inspiring hymn written by Elder Whitney relates the glorious appearance of the risen Savior to the people of the Western Hemisphere. This hymn presents in rhythmic words the sacred events when Jesus said: "Behold your little ones." (See Third Nephi 17:11-25.)

> Enraptured stood the multitude,
> Beholding him their King,
> At whose command the chosen band
> Their little children bring. . . .
> Oh, Nephite boy, how great thy joy,
> Such wondrous things to see. . . .
> (*The Children Sing*, pp. 184-185)

NEXT to the story of the nativity, as told by St. Luke, the carols are probably the best known and loved of all Christmas literature. Even with the frequent repetition on radio and TV during December, one never grows tired of listening to the lovely "Silent Night" or the merry "Deck the Hall."

The practice of singing carols is popular in a great many countries, but the carols and the customs sometimes differ. Today, in Italy the shepherds of the rural regions go from house to house singing their carols to the accompaniment — of all things — bagpipes. In Norway, after the reading of the Gospels, all members of the family clasp hands and circle the Christmas tree, singing the hymns and folk songs of Christmas not only once, but several times.

England is especially famous for its caroling. The "waits" as they are called, go from house to house to sing their favorite carols, and usually the members of the family join in. The carolers are often invited into the house for cakes or sweets, or else rewarded with small coins.

One of the most popular of all carols, "Oh, Little Town of Bethlehem," was the work of Phillips Brooks, a young American clergyman, who was blessed with a brilliant mind and a fine sense of humor. The inspiration for his song came as he stood on the moonlit hills of Palestine one Christmas Eve, thereby fulfilling a long-cherished dream. It is little wonder that, with such a setting, his words take us all to the little town of Bethlehem.

Probably the best known and best loved of all carols is the beautiful "Silent Night." It was written long ago in a little village of Bavaria dur-

ing a wild December storm. In a tiny wooden church, Franz Gruber tried in vain to play the old organ, but the mice had been there ahead of him and he could get no sounds that could be called music.

In distress, he called to Joseph Mohr to write some words for a new song. "Perhaps I could set them to music. Then we can get old Herman, at the foot of the hill, to play the guitar to accompany the singers. In that way we could manage without the organ until it can be repaired."

There was little time, but Joseph Mohr went to work, and slowly the words came, "Silent night, holy night, All is calm; all is bright." The words inspired Franz to write music that was equally beautiful, and the new song was finished in time to be sung by the villagers on Christmas Eve. When the Tyrolians sailed for America they brought with them the gift of this lovely song.

SOME of the carols are traditional, with the names of the authors and the composers unknown. Others bear such famous names as Martin Luther, Isaac Watts, and George Friedrich Handel.

Henry Wadsworth Longfellow wrote "I Heard the Bells on Christmas Day" in 1863, reflecting the horrors of war, his own son having been wounded in a battle of the Civil War. After lamenting the fact that "there is no peace," he ends his song with renewed hope in these words:

Then pealed the bells more loud and deep —
God is not dead nor doth He sleep.
The Wrong shall fail, the Right prevail
With peace on earth, good will to men.

Of course the apex of all Christmas literature is the story of the nativity as told by the Gospel writers. John makes one grand statement: "And the Word was made flesh, and dwelt among us . . ." (John 1:14).

Matthew is concerned largely with the visit of the Wise Men and with Herod's decree that all male children in Bethlehem under two years of age should be slain. Mark passes over any details regarding the Savior's birth.

And so it remains for Luke to record the tender and wonderful account that has become the best loved and most quoted story in all literature. Each Christmas time one finds new joy in the words: "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem . . . with Mary his espoused wife, being great with child" (Luke 2:4-5).

Bethlehem — the City of David — the names in and of themselves are sheer poetry. The lovely little town lies about six miles south of Jerusalem, about 2300 feet above sea level, and the surrounding countryside is more fertile than many parts of the Holy Land. From the hills where David tended his flocks he could gaze over the deep valleys of the Judean desert and the Dead Sea.

Tradition and history combine to tell us of the great love David had for his city. He knew all of its caves and fields, its springs and its valleys. It was a love which has

descended through the years to fill the hearts of all Christians.

His love for his city was expressed during one of his campaigns against Saul when, with great yearning, he said, "Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!" (II Samuel 23:15).

When some of the courageous soldiers with him braved the ranks of the Philistines to bring him this water, he declined to drink, but poured it out as a sacrifice to the Lord instead.

And so it was that Joseph, being of the lineage of David, journeyed to Bethlehem to be taxed. "While they were there," the narrative of Luke continues, "the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:6-7).

The song of the heavenly hosts ". . . . on earth peace, good will toward men" (Luke 2:14) has been echoed and re-echoed down through the centuries. And while there has never been a time when there was complete peace in all parts of the world, yet who can say what far-reaching effects have been the result of those tidings of peace and good will?

This we know, indeed, that we can look forward with great joy to the time when Christ will come again to the earth to rule and reign and bring lasting peace to all men.

Handel's "Messiah"

Hazel Loomis

Never was a hand more sure than mine
When I wrote note on note
The things I heard.
My heart beat wild — pages flew beneath my pen —
Music impassioned — tender —
A prophet's cry — and then a surge —
A mighty ocean wall burst forth
In joyous praise!

The symphony — harps, bells, and cymbals all rose strong —
The choir as one great voice.

I bowed my head; tears streamed from my eyes,
Across my name, George Friedrich Handel, 1741.
The ink ran wild, angels seemed to fill my room —
Their joy to mingle with my own.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, December 1, and December 15, 1899

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

CHRISTMAS FANCIES: Cheerfulness is better than hilarity, and simplicity even in giving is in much better taste than making elaborate presents, or parading one's generosity, as really seems to have come to be the custom in this age. We deal largely in extremes, even in giving . . . though we have not wealth to lavish on our loved ones, we can bestow kindness even in words. . . . Feasting and enjoying the good things of life does not make up the sum of happiness, not even at Christmas time; elaborate preparations are very wearisome, and the mother is often too much exhausted to share in the children's enjoyment . . . or perhaps to answer their questions about the why's and wherefores of Christmas.

—Editorial

CHRISTMAS IN SALT LAKE CITY: R. K. Thomas has a fine display of dry goods, artistically arranged for Christmas. . . . C. R. Savage has a fine assortment of everything in the way of Christmas goods, and old Santa Claus trees and photography. One can purchase magazines there, too. . . . Margetts book store is well equipped with books, stationery and large and small children's sleds, toboggans and Christmas trees . . . magnificent dolls and a great variety of such articles as stationers keep. . . . The elegant new bookstore of Geo. Q. Cannon & Sons . . . has a fine display . . . in rare pictures, books, dolls and gorgeous toys. . . .

—Selected

A CHRISTMAS PYE: The *Newcastle Chronicle* of 1770 gives the contents of the famous "Christmas Pye" of the olden time. Its ingredients were two bushels of flour, 20 pounds of butter, 4 geese, 2 turkeys, 2 rabbits, 4 wild ducks, 2 woodcocks, 6 snipe, 4 partridges, 2 neats tongues, 2 curlews, 4 blackbirds and six pigeons, with eggs, sugar, raisins, lemons, oranges, and various kinds of spicery. "It weighed twelve stone." One would wonder where it could be baked; and yet when one knows what great fireplaces and ovens they had in those old halls and castles, one might imagine that even such a pie could be put in and baked. . . .

—The Editor

MRS. BARRATT'S PARTY: A very pleasant gathering of notable people of this city was given by Mrs. M. M. Barratt at her handsome cottage . . . December 20. The guests were President Lorenzo Snow and wife, President George Q. Cannon and wife, President Joseph F. Smith and wife. . . . Apostles F. M. Lyman and wife, Heber J. Grant, wife, and mother, Anthon H. Lund and Matthias F. Cowley; President Angus M. Cannon and wife, Bishop W. B. Preston and wife and Bishop John R. Winder and wife, Mrs. B. W. Smith, Mrs. E. B. Wells . . . and others . . . the guests were seated at tables in the elegant dining room to partake of a sumptuous banquet. President Snow pronounced the blessing. At each plate was a souvenir bouquet. . . . During the evening attention was called to the beautiful and rare collection of very fine pictures, most of them brought from her home in England. Mr. Sam Barratt gave . . . choice musical selections on the piano, and Mrs. E. B. Wells, at the request of President Joseph F. Smith and others, gave an account of the reception given at Windsor Castle by Queen Victoria to the International Council and Congress in London, July 7, on which occasion thirteen women from Utah were present. . . .

—News Note

Woman's Sphere

Ramona W. Cannon

AMALIA DE CASTILLO LEDON, Under Secretary of Education and Cultural Affairs of Mexico, was recently honored by President Adolfo Lopez Mateos, when he requested her to read the *Grito de Dolores*, Mexico's declaration of independence, at the annual observance of national independence. In 1953, Mexican women were given the privilege of voting for local and national government officials, and since that time women have taken an active part in civic affairs. Today, nine women are serving in Congress, three as federal judges; twelve of the government's sixty assistant prosecutors are women.

DR. SARAH E. STEWART and Dr. Bernice E. Eddy have won recognition and honor for their outstanding research on viruses as a possible causative agent in some types of cancer. Working together at the National Institute of Health, the researchers demonstrated the potency and versatility of a mouse cancer virus.

HULDA A. ERICKSON, Grantsville, Utah, (100 years old on November tenth), Minnie Peterson Brown, Summit County, Harriet Clawson, Salt Lake County, Tora Nielson Starkie, Uintah County, and Selma Beddous Kelsey, Utah County, are the last living women who trekked across the plains as Mormon pioneers.

FRANCES R. HORWICH, television's famous "Miss Frances" of Ding Dong School, has written a book, *The Magic of Bringing Up Your Child*. The volume deals sensibly, charmingly, and imaginatively with the problems which arise between parent and child. Miss Horwich has won more than sixty awards from educational and professional groups.

ELEANOR GLUECK, as a partner with her husband, Dr. Sheldon Glueck, in the famous husband-and-wife criminologist team of Harvard University Law School, co-operated in the authorship of an authentic and valuable study: *Predicting Delinquency and Crime* (Harvard University Press). The study, which was carried on for more than thirty years, emphasizes "five highly decisive factors" in family life which condition the conduct of children: father's discipline, mother's supervision, father's affection, mother's affection, and cohesiveness of the family.

WOMEN make all the professional baseballs used by professional baseball players in our country today. The delicate fingers and twenty-twenty vision of these special workers put into a ball the "capacity to sail over fences." Mrs. Jesse Wison figures that she has stitched more than 150,000 baseballs.

EDITORIAL

VOL. 46 DECEMBER 1959 NO. 12

The Supreme Gift

"ON this night shall the sign be given, and on the morrow come I into the world" (3 Nephi 1:13). These were the words of God the Son fortelling his time of birth into mortal life, words uttered to Nephi on the Western Hemisphere, while in far-off Judea, Mary "being great with child" was being found a resting place by Joseph, where the Son of God would be born.

It has been approximately 1959 years since then, yet every day every person by his beliefs, convictions, and actions declares his acceptance or rejection of the Messiah. Especially at this season one reads the tender and simple, albeit the glorious words recounting the Lord's birth. The shepherds come again to kneel in reverence at the manger after they heard, in fearful wonder, the heavenly strains "Glory to God in the highest, and on earth peace, good will toward men." The shepherds may never have known of the visit of the Magi; of the flight into Egypt; nor of events which transpired on the Western Continent — of the day and a night and a day when there was light and a new star arose marking the birth of the Savior. For contemporary with the years of Jesus' life, only a little information may have come to one and then another, until his public ministry was companioned by his disciples.

But this is the day of the dispensation of the fulness of times when all things are gathered together in one, and a Latter-day Saint has available the fulness of the gospel to recreate a sequence of Christ's ministry. As one studies his life from year to year, the delineation becomes clearer, the contrasts sharper, the details fuller, and the radiance and glory brighter as humility, understanding, and worship become ingrained.

As life's experiences and trials etch one's soul, the significance of the events of the Savior's mission take on a deeper richness. A mother senses more keenly the meaning of a sword which should pierce the side of Mary also; one studies the words of the Messiah for doctrinal knowledge; sickness in the home sends one to read of the healings and promises of Jesus; poverty and want seek solace in the comforting words of the Master. One sins and one hunts for encouraging words spoken to the repentant sinner; one endures trials, without justification to mortal perception, and one contemplates the humiliation and indignities heaped upon the Savior, and reflects upon the Lord's silent submission. Mental or physical sufferings recall the exquisite pain of the Redeemer in the Garden of Gethsemane where he sweat drops of blood. One heeds his words to repent, one takes his yoke upon him, and, finally, one struggles for that peace which passeth understanding, bequeathed to all by the Master.

From the eminence of the re-

stored gospel plan of the Savior one may survey and take to himself priceless truths of eternity. Jesus Christ is the Shepherd who guards and preserves the flock in the fold, through whose door alone his sheep may enter who know his voice. The mysteries of godliness are opened to one's searching gaze. Jesus Christ is the way and the truth; all life is in him. To scale the heights of exaltation, his flaming, living light defines the narrow way of ascent. None enters those jaspered walls but those who have taken upon themselves the name of Christ.

Nearly two thousand years ago the Babe was born in a lowly stable. To know him and the Father who gave his Only Begotten Son as the Supreme Gift to the world, is the meaning of Christmas. Each individual places the value of this Gift to himself. The blind, the indifferent, the wicked value the Gift as did those of the Savior's day who "went back and walked no more with him"; who "went away sorrowful"; who "sought to take him." They were among those who cried "Crucify him." But to those seeking to follow the Christ with humble hearts and contrite spirits, the Supreme Gift may bring joy and glory unspeakable, and the promise of eternal life.

—M. C. S.

The 129th Semi-Annual Church Conference

THE 129th Semi-Annual Conference of the Church was held in the Tabernacle, Salt Lake City, Utah, October 9, 10, and 11, 1959, with our beloved President David O. McKay conducting all six general sessions and the Priesthood meeting. Two members of the Council of the Twelve were absent. Elder Harold B. Lee was touring the South American Missions, and Elder Marion G. Romney was visiting the missions in Europe.

The radiant autumn weather and the spirit of inspiration and brotherhood in the gospel brought joy and a feeling of renewed devotion to the thousands who heard again the words of life and salvation from prophets and servants of the Lord. The lofty and uplifting music was presented on Friday by the Singing Mothers of the Jordan Valley Region under the direction of Florence Jepperson Madsen of the General Board of Relief Society; on Saturday by the University of Utah Choral Society, the Institute of Religion Chorus, and the Bonneville Strings, directed by David Shand; and on Sunday by the Tabernacle Choir under the direction of Richard P. Condie, assisted by Jay E. Welsh, with Alexander Schreiner and Frank W. Asper at the organ.

Elder Howard W. Hunter, President of Pasadena Stake, California, was sustained as a member of the Council of the Twelve to fill the vacancy in the quorum occasioned by the appointment of Elder Henry D. Moyle, in June 1959, as Second Counselor in the First Presidency.

The conference addresses reviewed the life and teachings of the Savior, and emphasized the glorious privi-

leges and responsibilities concerned in accepting and living the fulness of the gospel of Christ as restored in the latter days by the Prophet Joseph Smith.

In his opening address on Friday, President David O. McKay spoke of the continuing significance and import of the apostle Paul's instructions to Timothy — "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. . . ."

PRESIDENT McKay, in emphasizing the divine mission of the Savior, stated:

Other great religious leaders among the nations of the world since history began have taught virtue, temperance, self-control, service, obedience to righteousness and duty; some have taught a belief in one supreme ruler and in an hereafter; but only Christ broke the seal of the grave and revealed death as the door to immortality and eternal life.

If Christ lived after death, so shall men, each one taking his place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorifying ever given to man. . . .

PRESIDENT J. Reuben Clark, Jr. discussed the effects of paganism in the world and the mission of the Church in combating the influence which seeks to establish a godless world.

. . . I think this is the first time in all history when God's people have been faced with an organized paganism more or less guided and directed by one who denies God and says he is unconvertible from his atheism. . . .

The plan is really one of exterminating God and Christianity. Into our hands has been placed through divine ordinations the Holy Priesthood after the Order of the Son of God. In our hands is the responsibility of carrying forward. . . . God had declared that the Lord will never take away or give to another people the authority and the Gospel Plan which we have. I want to bring home to every one of you brethren and sisters of the Church, and to others so far as I may speak, the seriousness of this situation. You cannot mollify an unconvertible, you may not hope that after his ends are gained, for any but the treatment he has administered upon others. . . .

Please, brethren and sisters of the Church, keep the home fires of testimony and knowledge of the gospel and of God and of Jesus Christ, keep the home fires burning in your home, in your Priesthood quorums. . . . I bear my testimony that God lives, that Jesus is the Christ, the Savior of the world, the Redeemer of mankind. . . .

PRESIDENT Henry D. Moyle, in reviewing the first Article of Faith, declared: "Upon this Article of our Faith is the Church founded. Jesus Christ, our Lord and Master, is the son of the living God."

His teachings began with his own baptism in the waters of Jordan at the hands of John by immersion, and John had therefore been duly commissioned of the Lord to perform this ordinance. Could he have emphasized the importance of baptism in any better way? . . .

We . . . see Christ on the mountain teaching his disciples whom he had chosen . . . the principles by which men could control their lives, and should control them. Out of these teachings we have the Sermon on the Mount. Would that it were understood by all men. But all men do not understand the teachings of Christ. His teachings are sufficient to have taught all who have heard and all who have read . . . that they should have recognized him as the Son of the living God. . . .

How grateful we are that he gave us the Sacrament of the Lord's supper and commanded us to meet frequently and

partake of that Sacrament and renew our covenants to keep his laws and obey his commandments, even as we covenanted to do at the waters of baptism.

AT the concluding session of the conference, when the hearts of saints were filled with gratitude and joy, President McKay blessed the saints and commissioned them to be courageous and faithful and devote their lives to the gospel.

I bless you with increased testimony of God's existence, increased testimony of the divinity of Christ's mission, his life, his death, his establishing of the gospel. . . . I pray God to sanctify to our good . . . the blessings and testimonies of this great conference, in the name of Jesus Christ. Amen.

—V. P. C.

Notes TO THE FIELD

Emergency Orders for Temple-Burial Clothing

EMERGENCY orders for temple-burial clothing are accepted at any time by the Relief Society General Board Temple-Burial Clothing Department in Salt Lake City, Utah. The department is open daily, 8:30 A.M., to 5:00 P.M., on weekdays and 8:30 A.M. to 1:00 P.M., on Saturdays. Emergency orders for temple-burial clothing may be placed on holidays or week ends when the department is not open by calling the L.D.S. Church operator in Salt Lake City, telephone EMpire 4-2511. In doing so, explanation should be made to the Church operator that it is an emergency order and the party calling would like to be connected with the member of the temple-burial clothing department who is handling emergency orders for temple-burial clothing. The clothing will then be sent immediately according to instructions provided by the customer.

Flower Arrangements — New-Fashioned — Old-Fashioned

Sylvia Pezoldt

POKE short-stemmed flowers through the holes in a plastic doily which covers a shallow bowl of water. By using a round, lacy, white doily with a careful arrangement of colorful flowers inside the border, it will look like an old-fashioned bouquet.

Make This Caller Welcome

Submitted by the National Tuberculosis Association

THAT veteran tuberculosis fighter — the Christmas Seal — is calling on you again this year. The annual Christmas Seal letter from voluntary TB associations is making its way into homes all over the Nation. On your response to its message depends the chance of continuing the battle against that constant menace to every individual and every home.

When the first Christmas Seal was introduced, fifty-two years ago, tuberculosis was called the White Plague. Unfortunates who came down with TB were shunned and extended as little hope as there was scientific knowledge of the disease. Christmas Seal contributions over the last half century have done a tremendous amount to change that dismal picture.

Now the Christmas Seal, with its familiar double-barred cross, has become a symbol of hope. This year Christmas Seal money will help some 3,000 voluntary TB associations to fight an estimated 70,000 new cases of TB in this country. Tuberculin skin tests and chest X-rays will search out unsuspected cases, which, if left undiscovered, could infect others. Health education will help keep TB from ever developing. Medical research will continue its efforts to overcome TB wherever it develops.

Your 1959 Christmas Seal contribution helps to protect your family from tuberculosis.

Give for Christmas Seals and use them.

Home Impressions

Hannah C. Ashby

Her active feet once pattered through the doors,
And vibrant voices filled the rooms with song.
Her eager helpers did the family chores,
And like young nursery trees, grew straight and strong.
The years sped swiftly by on soaring wings;
There was no time to stop or hesitate.
The constant care of a growing family brings
Demanded action now, that could not wait.

As buds to blossoms burst with coming dawn,
The children quickly flowered with learning's light;
And all too soon the childhood hours were gone;
The world had lured them forth to try their might.
Like carvings deeply etched in marble base,
Those home impressions time cannot efface.

The Miracle Mile

Leola Seely Anderson

YOU can walk a mile down Wilshire Boulevard any night in December and meet a miracle. There is a small but brilliant sign just the other side of one of Hollywood's big department stores that tells you this is it: The Miracle Mile. You may see only the fabulous glitter of a man-made empire, or you may see a sudden and strange light, as Louisa Devore did, about eight o'clock on the night of December 23d as she walked the Miracle Mile with her daughter, Nancy.

Wrapped in furs and bright scarves, they were a striking couple even among the throngs of well-dressed, package-laden people, but though she walked with the measured tread of confidence, Louisa Devore knew panic in her heart. She felt the rapier thrust of icicles in the air swirling in from the ocean, and although the Miracle Mile blazed light as day, the sky above was blackly impenetrable.

Mark, Mark, where are you? Her silent cry spiraled into the night and found no answer. Her shattering widowhood still ached and destroyed with its loneliness. Though it had been nearly six months since Mark's sudden heart attack, her loss seemed as poignant tonight as at first. Christmas without Mark was like summer without sunshine or winter without hope.

Louisa slid her arm through Nancy's and held her tightly. She still had Nancy, a vital part of Mark—like him in her quick generosity, her gay, laughing spirit. Without her there would be no going on.

Tonight the girl seemed restless and preoccupied. She misses her father, too, Louisa brooded. Holidays had always been such fun. It had become a ritual to walk the Miracle Mile before Christmas Eve to enjoy the elegance of the displays and the storybook dramas in the windows. And Mark had always insisted on buying them something special—a cloud of nylon, celestial blue, or maybe a stole iridescent with sequins, like a star remembered. Or perhaps a sack of popcorn, or a Christmas elf.

Louisa forced her errant thoughts back. Nancy had been talking all the way down the street, not in the usual torrent of excited chatter, but thoughtfully. Louisa drew closer to her daughter. Panic was a shadow, so near.

"Paul says you have to be away from all this to appreciate what Christmas really means," Nancy spoke softly. "He says all the surface show and high-pressure commercialism make him ill since he spent a Christmas overseas. He thinks. . . ."

"Paul says, Paul thinks"—Louisa's taut nerves grew tighter still. She *knew* Paul Candland was a fine young man; she *knew* he was ambitious and intelligent and halfway through law school. He was also terribly in love with her daughter, and that was frightening, too.

"Paul thinks every second generation should be born poor—just so we don't lose the wonder of liv-

ing. He says doled-out money is a narcotic that gives people the idea the world owes them a living, when actually it only owes them the right to *earn* it. Isn't he splendid? He thinks — oh, wait, Mother! You really should see this!"

SHE maneuvered Louisa expertly through the crowd into a jewelry store entrance and pointed into the show window. A fabulous solitaire winked each of a thousand facets at them. Around it the other stones were lesser stars.

"That's the ring he's going to get me. We picked it out last night."

Louisa gasped, "Why, that ring would cost more than Paul makes in a year!"

"Sure!" Nancy smiled. "But, as Paul says, the best is none too good for me!"

Louisa stiffened. "I thought Paul objected to five-dollars-down deals. I thought Paul was the independent type, who asked nothing from anyone, who planned to fight the dragon single-handed and bring it back to you on his silver charger!"

At the edge in her voice, Nancy looked up. "Oh, he isn't going to get it right away. Maybe in the next fifty years, though."

Louisa's lips relaxed slowly.

Nancy chose her words more carefully. "No, Paul's going to finish his law course in the East. He has been offered a part-time job in a legal firm while he studies at the university. He's leaving before the New Year, Mother."

Louisa's breath stopped in her throat and anguish piled up behind it. Nancy wanted to go across the continent with Paul! Her last comfort would slip away unless she could stop it. She must stop it!

"He's a wonderful person, Mother. He's thoughtful and kind and he works so hard. I'm afraid he'll overdo it when he's away off there alone, with no one to look after him. He says there's so much to learn and time goes so fast. . . ."

Off there alone? Louisa gasped at hope. "You—you aren't going with him?"

Nancy raised blue eyes misty with tears. "Not as long as you want me here, Mother. He thinks you need me now more than he does."

I do—I do! Louisa cried silently. I'll always need you. Maybe away off there Paul will find somebody else. . . . She turned quickly from the window to stop her guilty thinking. Her relief rushed out in unconsidered words. "I'll make it up to you, Nancy. Why don't I buy the ring you want, and you'll have it while you wait. . . ?"

Nancy's look shamed her. "I don't think Paul would like that. Besides, he knows I don't need a ring to wait. From my bedroom window I can see the angel Moroni shining at the top of the temple out on Santa Monica, and I can wait."

Oh, to be young again, to have time and faith! As through a mist Louisa's lost gaze drifted—then riveted—to a shop window opposite the jeweler's. There was nothing gaudy or brilliant in it. A tiny blue and white pastry shop with a single display. In letters of gingerbread a foot high it spelled out the name "Louisa," and an obbligato of Christmas bells tinkled softly in the background.

SHOCK jolted Louisa alive. Suddenly she was young again.

Impelled, she raised her eyes from the gingerbread name to the face of the short, roly-poly woman who nodded and smiled at her through the window. Louisa swayed unsteadily. The woman's ash-blond hair was swept up to a flat bun on top of her head, and her eyes were twinkly and China-blue. Her gay cotton dress, like a generous sack of flour, was tied in the middle by an immaculate white muslin apron.

Moving without volition, Louisa pushed open the door of the blue and white shop, and a wave of spicy fragrance rushed to meet her. A strange excitement possessed her. Don't be silly, she commanded herself. It is more than twenty years since Granny Straus died. Yet give this little lady a bright blue bowl and a batch of feathery "windcakes" in the making, put her in a spotless kitchen away off in a tiny Utah village, and she could almost be dear, precious Granny Straus, the only mother Louisa Devore had ever known.

"The *Sint Nikolaas koek* in the window . . ." she began.

The little woman beamed. "You know this cake, yes? You are Dutch, too, maybe?"

Louisa nodded. "My grandmother was. The name—why did you use 'Louisa'?"

"Is a common name in Holland. Is also my name, and the name of my granddaughter." She smiled and bobbed her head.

Louisa drew a slow, stabilizing breath. Of course. How foolish can a sensible woman get!

"Saint Nicholas cake," Nancy repeated. "Didn't you used to tell me about that, Mother—that it meant something special?"

The little woman rubbed her hands down the sides of her apron. "But, yes. The cake is put on the mantel on the eve of *Sint Nikolaas*. The size, how high it is, tells everybody have you been a good girl this year. A very high cake—a very good girl. You wish to haf cake made for you?"

Nancy gurgled, "Let's Mother! One for Paul, too!"

Louisa's drooping chin came up. Why not? Christmas is for remembering loved ones and precious things and symbols that have had a part in fashioning one's life.

The back door of the shop swung open and a little man came in. A host of wonderful smells came with him—cinnamon and apples and spices rich as the Magi. He was short and stocky and almost bald, with a face like a Rubens' cherub on which a mischievous boy has painted a Van Dyke beard.

WITHOUT uttering a word, he captured Louisa's vagrant emotions and spun her thoughts back twenty years. All the way back to a tiny railroad station in a vast white valley asleep at the foot of the Rocky Mountains. It was Christmas vacation, the last one she had spent at home from school.

As she had stepped into the snow from the ancient passenger car, Gramp had shuffled out of the half-buried station to meet her, a veritable Santa in his fur pillbox and ear muffs, which were as much his trademark as the short white beard at which he tugged whenever he was perplexed.

All in a moment he had embraced her, told her how pretty she was, and tucked her into the sleigh under

a heavy patchwork quilt. The team of spirited bays had leaped forward at his signal.

It was like flying to the tinkle of silver sleigh bells. She had loved the sting of wind in her face, laughed at the snowballs tossed up into her lap by the horses' prancing feet. Down the single street of the tiny village, square little Dutch houses were lined up companionably like a row of children in bed. Here were security and permanence as unchanging as the mountains.

"Could I get you maybe a glass of vater?" the little man behind the counter asked softly, smiling at Louisa Devore. "You look sick."

His voice. That accent. Louisa tried to clear her head. This was absurd. There was no snow in Southern California, no matched bays pulling two-runner sleds, no blue Dutch house, and no Gramp with wise, understanding eyes. Not for twenty years had there been.

Yet the little shop breathed the same cherished fragrance, the same warmth and simplicity. The past lived again in these two friendly persons so like those she had loved most. Seeing them called up living pictures of forgotten things. Pioneers from foreign lands strong in a new faith, who knew so well where wisdom lay. They had planted in her heart guideposts deep and firm and immovable.

Like the advice about love—love is giving and sharing and never thinking about yourself until everybody else is thought of!

Love. Louisa Devore turned suddenly to look deep into her daughter's eyes. How like Granny's they were. How like Granny this child of hers was. *She* might have been the one to whom Granny gave her priceless advice. *Think of everybody else first.* Louisa's cheeks flushed.

"We'll take the cakes, Nancy. One for Paul, too. We'll have a Dutch Christmas right here in the middle of Hollywood." And we'll shut out the glamor and glitter, she promised silently.

NANCY began to bubble. "We'll make manikins, Mother, to hide our presents in — like you used to tell me about when I was little."

Louisa fumbled in her wallet and laid a bill on the counter.

"Make us a Merry Christmas gingerbread, too," she said rapidly. "Only spell it with an 'X.' It will be a more convenient size."

The two smiles faded. The couple exchanged perplexed glances, and the little lady broke into voluble Dutch. Louisa caught a word here and there, and nostalgia surged up in her again. Quickly she added her card to the bill.

"Send the cakes early tomorrow, will you? We must have time to alter our decorations."

"I'm sorry," the little man said gently. "The names we will do, yes. But the Merry Xmas, no. Ve never put an 'X' in Christmas. Ve can't take der Christ out," he finished simply.

The impact of memory was like a bolt of lightning. Just so Gramp would have said it—just so he did say it—more than twenty years ago.

"No substitute for der Christ Child, Louisa. Christmas then vas real jewels brought by devout kings with priceless incense and rich spices laid at a Baby's feet; 'tis the inno-

cence of woolly white lambs, und der integrity of parental devotion."

Louisa took Nancy's arm and leaned against her. "Forget that one cake, then. The others—tomorrow." At the door she turned to look at them again. "Thank you. Thank you very much," she whispered.

OUTSIDE the lights struck her full in the face. Up and down Wilshire blazed the Miracle Mile. The crowds had thinned, and within her vision were three pseudo Santas plying their trades. One rang a bell over a black pot; one whistled mechanically, his body encased in two battery-lighted boards; a third sat inside a show window making promises to the starry-eyed child on his lap.

"If everyone taught Christ as sedulously as people do Santa, what a different world this would be," Nancy mused aloud.

Louisa scarcely heard her. Clearly from the hills above Hollywood shone lights in the darkness. Lights of homes like hers. Fabulous, many of them, possessing real jewels and rare perfumes—and why not parental devotion as well? The kind Gramp taught her the day he met her at the station and took her home for the last time.

Louisa's thoughts flowed out in a murmur. "You never did see the little blue house where I grew up, did you, darling? It was a beautiful house—I thought."

Nancy looked quickly at her mother, and as quickly away. Gently she guided her on down the Miracle Mile.

"I wish you could have seen it as it was when I came home that last Christmas. Granny had been gone six months, but my *Sint Nikolaas keoke* stood on the mantel as always, a very big *koek* it was. And there was *appelbalen* in the kitchen, and a pine log fire laid in the parlor. . . ."

Gramp had knelt to light it. The flame had sent a dainty red tongue exploring and begun its feast with pungent pleasure. The old man stood up and, taking his pretty granddaughter's shoulders in his big hands, had looked into her troubled eyes.

"Gramp knew what was bothering me, Nancy, even before I told him. He knew about Mark—he had met him early in the fall. And he knew, without telling, that I wanted to marry him and go away to California. But how could I leave my old Gramp alone—so alone?"

"Silly child!" Gramp had said, shaking her gently. "How little you know of life and luff!" He had taken out his huge red handkerchief and blown his nose loudly. "I'll never be alone. Granny is not far away. I haf only to close my eyes and she is there in her chair, rocking and smiling, and bidding me pick up the match I've untidily dropped on the hearth." He had stooped and thrown the match into the flame. "She's smiling now."

"Come to California with us, Gramp," she had pleaded, as they sat before the fire, her head on his overalled knee.

"No, child," he had said gently. "I haf my home, my horses, my friends, and my memories. You have a life of your own to live. You vill come back and show me a grandchild, and I will be proud of you and the baby. It will be like der first Christmas of all, ven a lid-

dle One was King of peace and love." His knotted old fingers had stroked her bright hair. "Remember, child, those who love us best are never far away. They see and know und understand. Und der Christ—he loves us most of all."

Louisa Devore smiled at her daughter. Dear, generous Nancy. She would have let Paul go and stayed behind, all without complaint. But what Nancy didn't know and Louisa had just remembered was that one must walk the last mile alone. Christ did—up Calvary. Gramp did—he never saw Nancy at all. Gently Louisa Devore disengaged her arm from Nancy's.

Past the blaze of the shops the radiance of the Miracle Mile becomes subdued. Down near the end of it, on a clear night, one might see the stars, if one was looking up. Louisa raised her head. A huge white shaft pointed straight to the sky. It might have been only the gleaming tower of a building, but it seemed to be measuring the distance between a human heart and heaven.

"Peace I leave with you, my peace I give unto you. . . ."

Night Sky Before Snowfall

Eva Willes Wangsgaard

The sky was an uncut sapphire
Set in mother-of-pearl,
Nested in pale wool combings,
Multiplied swirl on swirl.

The earth was a gray cat sleeping
Curled on a cold gray floor.
The sky was an uncut sapphire
With a white star at its core.

Apricot Salad

Edna Lind Cole

2½ c. apricots, fresh or canned
1 pkg. orange gelatin
1 c. apricot juice
1 c. hot water
1 c. walnuts coarsely chopped
1 tbsp. lemon juice
1 c. cream whipped

Dissolve gelatin in hot water. Add the apricot juice and lemon juice. Chill this mixture until thickened. Then remove from pan and fold in whipped cream and nuts. Return to tray and finish chilling until firmly set. This recipe makes six generous servings.

Say "Merry Christmas" With Fancy Yeast Rolls

Ruby K. Smith

ON the year's happiest holiday — when the first Christmas greetings and the excitement of unwrapping colorful gift packages are over — be ready with something special for that holiday breakfast or brunch. An easy way to tempt the appetite on this day of days, is to serve your family and friends with some of the festive variations of yeast rolls.

Reserve one day during the week before Christmas to make all the bread and rolls necessary for the holidays, and let the aroma of freshly baked bread in the kitchen stir nostalgic memories of "the bread Mother used to make" at Christmastime. First, bake the bread, and while the fragrant loaves are cooling on the shelf, turn your attention to the basic recipe for raised rolls.

Dough for rolls is softer than bread dough, since the amounts of sugar and fat are increased, and eggs are added. When the dough is ready for shaping, try some of the many variations of size, shape, and supplementary ingredients with which the finished product will delight your family. Just let your imagination run riot, as you roll, cut, and twist the dough, and combine it with spices, raisins, nuts, candied cherries, fruit-cake mix, grated lemon rind, frostings, or colored cake trim. Then, for good measure, remove the crust from a loaf of bread, cut it into bun-sized pieces, and dress them up with icing and holiday garnishes. As you work, give the children a chance to help, and they will surprise you with their original ideas.

Dough for Sweet Yeast Rolls

1 yeast cake or 1 pkg. dry yeast
¼ c. lukewarm water
1 c. milk
⅓ c. sugar
⅓ c. shortening
1 tsp. salt
2 eggs (beaten)
4 c. sifted flour

(For whole-wheat rolls, use ⅓ whole-wheat flour)

Soften yeast in warm water. Scald fresh milk and cool to lukewarm, or combine dry or condensed milk with warm water to make one cup. Add sugar, shortening, salt, softened yeast, and eggs. Add part of flour and combine in mixer to make a smooth batter. Remove beaters and add remainder of flour to make a soft dough. Let rest a few minutes, then knead thoroughly, until surface is very smooth. Place in greased bowl, cover, and let rise until a little more than doubled in bulk. Punch down, and divide in portions for different kinds of rolls. Keep unused portions covered until needed.

Shape rolls on floured, canvas-covered board, as desired. Place on greased cookie sheet, cake pan, or muffin tins. If icings or other toppings are to be added, brush top of rolls with milk or egg-white glaze. Otherwise, brush with melted fat. Cover lightly, and set in warm place until doubled in bulk. Bake in moderate oven (375°), 20 to 25 minutes, or until lightly browned. Remove from oven, add icing or any other desired decoration, and cool on rack.

Prepare fillings and toppings while waiting for dough to rise.

Courtesy General Mills, Inc.

CINNAMON ROLLS

Cinnamon Rolls

Use one-third recipe for sweet roll dough. Roll into a long narrow sheet ¼ inch thick and 6 or 8 inches wide. If dough is too elastic to keep oblong shape, let it rest a few minutes and roll again. Brush with melted shortening, leaving one inch on long edge. Sprinkle generously with cinnamon roll filling. Moisten edge with water, roll as for jelly roll, seal moistened edge, and shape into smooth roll. Cut in one-inch slices, and place on greased baking pan with cut side down. Brush with egg-white glaze, and let rise until doubled in bulk. Bake in moderately hot oven (375°) 20 to 25 minutes. Brush with powdered sugar frosting and cool on rack.

For holiday cinnamon rolls, use fruit-cake mix in filling, and sprinkle a dash of green or red cake trim over frosting.

Christmas Twists

Use one-third recipe for sweet roll dough. Shape small pieces of dough between the palms of your hands, into very thin rolls. Cut rolls 4 inches long. Cross two rolls to make an X, then curl each end out and in to make a broken figure 8. Place on cookie sheet, and brush with egg white. Let rise until doubled in bulk. Bake until lightly browned. Remove from oven, spread with icing, and decorate with raisins or candied fruit.

Innumerable variations, using twisted rolls of dough, such as these, are possible. Let the children help you do the shaping and twisting for some of these variations, as follows:

Snails: Cut rolls of dough 7 inches long. Twist ends in opposite directions, and curl around on baking sheet in form of snails. *Double snails* are made by curling ends of rolls in opposite directions.

Pretzels: Bring ends of roll together, and loop center of roll halfway over.

Bowknots: Tie 6-inch roll in a knot with loose ends.

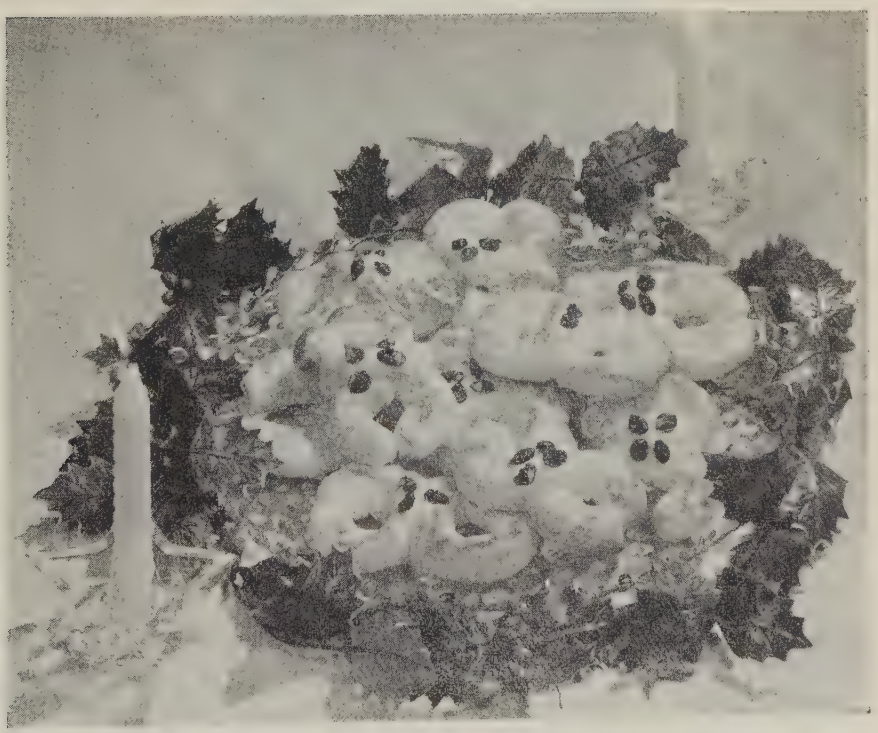
Rosettes: Tie 8-inch roll in knot, and tuck ends under dough.

Braids: Pinch three or four long rolls of dough together at one end. Braid loosely, and pinch together at other end. Make them small for individual rolls, or large for loaf-size pan.

Double Twists: Twist end of long rolls in opposite directions, then twist 2 or 3 of them together in loose roll.

Christmas Wreaths: Make braids or double twists long enough to arrange in circle on cookie sheet. Brush with egg white and sprinkle generously with green cake trim. Place clusters of candied cherries to represent berries.

Other decorations are as follows:



Courtesy General Mills, Inc.

CHRISTMAS TWISTS

Fruit-Filled Twists: Brush surface of shaped rolls with egg white. Let rise to double in bulk. Make depression in center of roll and fill with jam, jelly, or preserves. Bake until light brown. Brush with powdered-sugar icing.

Nut Twists: Brush rolls with egg white, and roll in finely chopped nuts before shaping on baking sheet. Decorate with candied cherries or other garnishes.

Clover Leaf Rolls

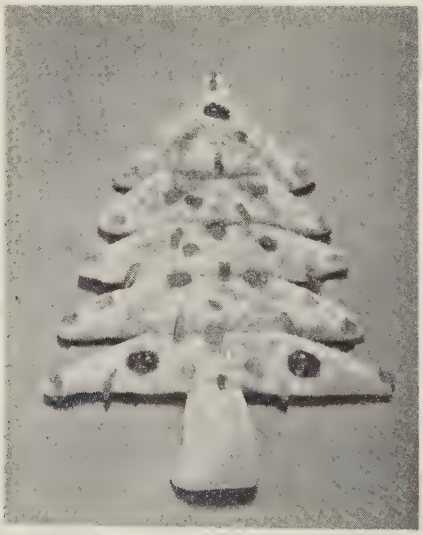
Mold small pieces of dough into round balls about 1 inch in diameter. Brush with melted fat, and place three balls in each section of an oiled muffin tin. Let rise and bake as for other rolls.

Variations Using Balls of Dough

Rolls of many shapes may be made from small balls of dough. Mark patterns on a cookie sheet with melted fat, and let the children make balls of dough to form crescents, triangles, hearts, stars, etc. If Sally decides to make the initial S, the others will also want to shape their initials.

To decorate, roll the balls of dough in crushed nuts or lemon sugar, or garnish with candied fruit or colored cake trim.

Another delightful variation is to form the balls of dough with a maraschino cherry or other candied fruit in the center of each one.



Hal Rummel

DECORATED CHRISTMAS TREE

Christmas Trees

Roll dough ¼ inch thick. Cut two or three 2-inch squares. Cut squares diagonally to make triangles with one long side. Shape a tree trunk of dough on cookie sheet, and arrange triangles, with long side down, one above another, to represent branches of tree. Brush with egg white, and sprinkle generously with green cake trim. Press fruit cake mix into dough at intervals to represent the ornaments and gifts. Let rise and bake as other rolls.

Butter Flakes (Fan Tans)

Roll the dough into an oblong sheet ¼ inch thick. Brush with melted fat and cut in two-inch strips. Stack strips four or five high, and cut off in 2-inch squares. Place, cut side down, in greased muffin tins. Let rise and bake as other rolls.

Cinnamon or lemon-sugar may be sprinkled over dough before cutting, to add flavor to rolls.

Butterhorns

Roll dough into circular shape, 9 inches in diameter and ¼ inch thick. Brush with melted fat. Cut into 12 or 16 wedge-shaped pieces. Roll each wedge, starting at wide end and rolling to point. Arrange on baking sheet, and brush with melted fat. For crescents, curve on pan. Let rise and bake until lightly browned.

Fruit Folds

Prepare dough as for other rolls. When ready to shape, roll on floured board ¼ inch thick. Cut rolled dough into 3-inch squares. Place one teaspoon of date or apple-raisin filling in center of each square. Fold corners over filling and pinch edges together. Place in greased muffin tins, let rise, and bake.

Fruit folds may also be baked on cookie sheet, with two opposite corners folded over filling, and other corners left open.

Jelly or preserves may also be used for filling.

Holiday Fruit Bread

1 recipe sweet roll dough
½ c. white raisins
½ c shredded citron
½ c. chopped maraschino cherries

Mix as for rolls, adding fruit to sponge before last flour is kneaded in. Knead until smooth, and let rise until doubled in bulk. Shape into round loaf in a 9-inch oiled cake pan. Let rise, and bake in moderate oven (350°) for 45 minutes. Brush with melted fat while warm.

Pecan Loaf

one portion sweet roll dough
⅓ c. pecan cream filling
egg-white glaze
¼ c. finely chopped pecans
powdered sugar frosting

Roll prepared dough into square 10 by 10 inches, ¼ inch thick. Spread Pecan Filling over ⅔ of surface, leaving ⅓ free along one side. Fold plain side, envelope fashion, over filling, then fold again, bringing lengthwise edges together. Press edges to seal.

Cut folded dough lengthwise into three strips. Stretch each strip, twisting ends in opposite directions. Coil the strips loosely, end to end, in a well-oiled round cake pan. Begin coil in center of pan, and seal the ends of strips as they are put together.

Brush with egg-white glaze, and let rise for one hour. Sprinkle with half of chopped pecans. Bake in moderate oven until lightly browned (375° — 25 minutes).

Remove from oven, brush with powdered sugar frosting, and sprinkle with remaining nuts. Serve in wedge-shaped pieces.

Fillings and Toppings

Filling for Cinnamon Rolls

¼ c. sugar
¼ c. raisins or currants
2 tsp. cinnamon

Stir together, and sprinkle over rolled dough, which has been brushed with melted fat.

Lemon Sugar

2 tbsp. grated lemon peel
½ c. sugar

Stir together, and use for filling or topping. (Grated orange peel may be used in same way.)

Nuts, Jams, Jellies, and Preserves can all be used for easy and flavorful fillings and toppings.

Egg-white Glaze

1 egg white
2 tbsp. water
sugar as desired

Mix together, and brush over rolls just before shaping. (Do *not* use brush which has been used for melted fat.)

Confectioners' Powdered Sugar Frosting

2 c. powdered sugar
1 tsp. vanilla
1 or 2 tbsp. top milk or cream
dash of salt

Add just enough milk or cream to the sugar to give it a spreading consistency. Add flavoring.

Date Filling

¼ c. brown sugar
1 tbsp. flour
⅓ c. water
½ c. finely chopped dates
1 tsp. lemon juice

Mix sugar and flour in small saucepan. Add water and stir until smooth. Add dates, and cook until thickened. Add lemon juice, and cool.

Apple-Raisin Filling

1 c. thick applesauce
2 tbsp. brown sugar
½ c. raisins
1 tbsp. butter or margarine
1 tsp. nutmeg

Combine and stir until well mixed.

Pecan Cream Filling

¼ c. butter or margarine
1¼ c. sifted powdered sugar
1 tbsp. flour
1 egg yolk
¼ c. finely chopped pecans
2 drops almond flavoring

Combine and stir until well mixed.

Elva M. Tingey Makes Beautiful and Useful Articles With Plastic Foam

THE picture shows Elva M. Tingey of Lehi, Utah, holding one of the bags which she made by weaving and trimming it with plastic foam. Also illustrated are many other unusual gift articles made from plastic foam: doll dresses, flowers, dress hangers, a lampshade, and house slippers. Mrs. Tingey has developed many original designs and has made hundreds of articles using this beautifully colored and easily washable material. Sofa pillows and fancy bed pillows made from the foam make lovely gifts. Place mats, covers for appliances, table place mats, and other articles can be made in any of the forty different colors which plastic foam provides.

Mrs. Tingey has shared her hobby with hundreds of women and has given many demonstrations of her craft. She has instructed the blind, the physically handicapped, and the aged to enjoy pleasant hours with this interesting hobby. In 1955, Mrs. Tingey and her husband initiated another hobby — they opened an old-fashioned store where women are invited to come and share their ideas and display their handwork.

Fruit Salad

Joan Staley

1 c. mandarin oranges (drained)
1 c. chunk pineapple (drained)
1 c. small marshmallows
1 c. coconut, shredded
1 c. sour cream

Mix together all ingredients and let set over night in the ice box.

The New Day

Hazel K. Todd

Chapter 3

Synopsis: Lynn Marlow, a dress designer, who lives in Chicago and is engaged to David Talbot, returns to Springdale, her home town, to visit her Aunt Polly, and to find out if she has really forgotten her love for Johnny Spencer. Johnny had married a Southern girl who had died, leaving two children. After her arrival in Springdale, on her way to her aunt's home, Lynn meets Johnny's children.

BY the time Lynn reached the turn in the trail where she must leave the path along the stream, and climb the little hill which led to the small brown house where she had grown from childhood, she was very much ashamed for allowing herself to be so disturbed. She had mostly replaced the pounding of her heart at seeing Johnny's children, for the new excitement of meeting Aunt Polly. And again the dread arose in her of finding something wrong.

She had reached the top of the hill now, where the orchard was. My! How the trees had grown! She looked at the apricot trees that she had helped Aunt Polly transplant from seedlings. And there was the big apple tree with the limb sticking out where she had swung as a little girl. The blossoms had come and gone, leaving tiny green knobs hanging among the new leaves.

Beyond the fruit trees was the garden. Lynn looked, expecting to see it filled with last year's dead stalks and weeds. But it was as she had always known it, neat rows of rich black soil hilled into long columns. The green things were barely showing through the black dirt. Lynn paused a minute and bit her lip thoughtfully. Aunt Polly must not feel too badly.

Then, before she knew it, she had reached the door with the low knob. It was half open and the sun shone in on the rose-patterned rug. She sniffed. That pungent odor of ginger and molasses could come from nothing else but Aunt Polly's fresh-baked gingerbread. She opened the screen door and went in with a beating heart. The old, well-known articles about the room loomed before her in sweet nostalgia. Aunt Polly was not there. But there was the red velvet sofa, the tall china closet with the dear familiar dishes, the high-backed rocking chair with the basket of needlepoint roses. How often she remembered as a child sitting on the floor and leaning her head against that basket of roses.

"Aunt Polly," she called excitedly.

There was no response.

Lynn walked into the kitchen. There was the high red stool where she had sat and peeled the potatoes for dinner. She went over and sat on it with her feet on the round. Her eyes traveled over the cupboard, with its rows of blue china plates, its teakettle stencils. There was the old ceramic cat hanging on the wall, with the length of string dangling from its whiskers. The kitchen was

spotlessly clean, as she had always known it. And there on the cupboard was the gingerbread. Lynn slid the long bread knife from the varnished flower pot holder, and cut off a generous piece.

Sitting there eating spicy gingerbread, after so many years, seemed very natural to Lynn. She should have come back long ago—when she first met David. David would fit perfectly in this pleasant old kitchen, with his quiet serenity, his easy congeniality. And he would love the gingerbread. She wished he had come with her. She paused a minute in the bite she was about to take. Just why, for sure, wouldn't he come with her? She looked at the door without seeing it. Aunt Polly would love David. She could see her fussing about doing things for his comfort.

THE door was opening now, and Aunt Polly was standing there looking at her, her apron overflowing with green dandelions.

Her round face was flushed with wonder, but full and pleasant, with only a few added wrinkles. For a minute she stood, and then she slowly let go her hold on the apron, allowing the bright green foliage to tumble about her feet.

"Lindy! Lindy!" she gasped, "where did you come from?"

Lynn gulped down the mouthful of gingerbread, and then they were in each other's arms, crying and laughing and saying foolish things.

Finally, Aunt Polly wiped her face with her apron and dragged Lynn into the living room. "Land sakes alive, child," she exclaimed, "we act like two old fools or a couple of kids instead of two grown women." She pulled Lynn down on the sofa beside her. "Now, young lady, tell me what in the world brought you back to Springdale after all these years of staying away on purpose!"

Lynn was looking Aunt Polly over lovingly but closely. "Because you dear old Auntie," she said, "you let me believe you were ill, so I would come home."

Aunt Polly ignored the accusation. She patted Lynn's hand. "It's wonderful, just wonderful," she kept saying over and over.

When, finally, Lynn found herself alone in her old bedroom with the sloping ceiling and the window with the ruffled curtains where the early morning sun used to peep through in summertime and awaken her, she sat down on the gay patchwork quilt and wondered.

Seeing Aunt Polly and the home of her childhood was so sweet, but seeing Johnny's children had awakened in her an ominous fear. Again and again she told herself she would not let it bother her. Those years belonged to her no more. Or did they? The gray depths of a child's eyes so like his father's, a squirming little girl with tangled curls — and what of Johnny? Was he really just a part of the past? Or were the old ashes of that past burning, lying smoldering, ready to be fanned again to open flame?

Lynn buried her face into the feather pillow and shed a few, unsummoned tears. "Oh," she said, "something is happening to me. I must go away before it hurts all over again."

So she turned her face toward the flowered wallpaper with a resolution that on the morrow she would return to Chicago and Uncle Meri-

deth, to her dress designing, and to David whom she would wed in the fall — no, it would be an earlier wedding.

* * * * *

SHE was awakened by spring sunshine streaming through her window just as it used to do. She looked about her in bewilderment. The soft ruffled curtain, the blue columbines climbing the wallpaper, and the sounds of pots and pans somewhere couldn't belong to her world. She lived in a wide brick house in Chicago where she looked through her window to see rows of houses and tall skyscrapers. She lifted her hand from the bright quilt and let it slide softly down the blue columbines. Yes, they were there. They were all there — the flowers on the wallpaper, the sun peeping through the window, the. . . .

She sat up and slid her legs over the low bed so that her feet rested on the firm braided rug. She gazed at the sun streaming in. It was a bright spring day with birds chattering in the apple trees. Down across the hill she could see the houses of Springdale settled quietly there where she had seen them so many times before. Beyond it the road wound away like a gypsy ribbon. Her gaze shifted to the line of willows that hid the creek and the path where last night she had met Johnny's children. And then, unbidden, across the meadow to the mill. And in a moment she had found what she involuntarily sought, a house that looked tiny and far away from her bedroom window. She looked searchingly at it as though from this distance she might know what was inside.

The faint sizzle of bacon frying came to her. Aunt Polly would have breakfast waiting. She must get dressed. Then she remembered that her things were at Mr. Jensen's drug store.

She looked instinctively toward the closet where her clothes used to be. It would be interesting to see what still might be hanging there that she could wear.

Opening the door was like meeting old friends after a long separation. There was the green striped skirt that she had worn to the Girls' Day matinee dance. And the pink plaid gingham with the rosebud buttons. And there — Lynn caught her breath. There was her graduation dress with the rows and rows of pink ruffles. She had saved it for a special occasion that never came. Impatiently she pushed it farther back into the closet and slid the pink gingham almost roughly from the hanger. With trembling fingers she buttoned the rosebud buttons down the front of the yoke. As she did so, she caught a glimpse of herself in the mirror. She paused a minute and smiled. Then she went closer, and with one hand, pulled back the hair. Yes, that was the way she used to look. She fumbled in the drawer with her free hand and pulled out a red ribbon which she tied in a bow around her hair.

Out in the kitchen where Aunt Polly was preparing breakfast, she gasped at Lynn standing in the door. "Why, child," she said, the egg turner in mid-air, "you're just like you used to be." And she wiped her eyes with the corner of her apron.

With the old impulsiveness Lynn

went to Aunt Polly and threw her arms around her neck. "Oh, Aunt Polly, it *is* wonderful to be home again with you and all the dear things in this house."

For a minute Aunt Polly stroked the brown hair and then she took her handkerchief from her pocket and wiped her face. "Mercy sakes alive, Lynn, come and eat your breakfast before you have me crying like a baby." She pushed her toward the chair where Lynn sat half crying and half laughing.

"Oh, what a pair we are, Aunt Polly!" she laughed. "But after all, shouldn't we be allowed a few tears in celebration!" And then she thought to herself, *I can't leave her today. It would break her heart. I'll wait until tomorrow. It will be easier that way.*

But each day found it no easier, until there were five tomorrows gone, each with a broken promise to herself that she would return. On each day Lynn had avoided the willow path, nor did she look in the direction of the mill.

AND then David called.

"Oh, David," she said. "I meant to come back the next morning as soon as I found Aunt Polly was not ill. But it has been wonderful to see her again."

He didn't answer at once, and then he said, "Lynn, have you seen all your old friends?"

She was silent, then, knowing without his saying.

"I — I . . . I have just visited Aunt Polly."

"Lynn," his voice was tender, "I want you to see Johnny, will you?"

She stood a minute more without answering. And then slowly she realized she must do as he asked, for both of them she must.

"Very well, David," she said. "I will see him."

"Lynn, darling. . . ."

"Yes, David?"

"Don't forget to call when you want me to come. And. . . ."

"Yes, David?"

"I just want you to know that I love you very much and I will be waiting."

And then the receiver clicked and that was the end of it.

Lynn stared at the telephone hanging on the wall where it had hung ever since she could remember.

"Is something wrong?"

It was Aunt Polly standing in the door with an armful of rhubarb.

"Oh," Lynn said, and pulled herself back to reality. "No. No. . . . David just called. He. . . ."

A quick frown puckered Aunt Polly's forehead.

"He isn't trying to get you to come back already, is he?"

Lynn gazed out the window. "No," she said. "He wants me to see Johnny."

There was a moment of silence. And then Aunt Polly went over and laid the rhubarb in the sink. "What did you tell him?" She was turned so Lynn couldn't see her face.

"I said I would see him."

Aunt Polly started breaking off the big green leaves of the rhubarb. "I wondered if you still like fresh rhubarb pie as you used to."

Lynn walked over to the sink beside Aunt Polly, and began breaking the long pink stems thoughtfully.

"Aunt Polly," she said, "what is

Johnny like. . . . I mean, what does he do?"

Aunt Polly paused a moment, a big leaf in her hand. She was gazing through the window.

"He is lonely," she said.

"But doesn't he ever go out, do things, I mean?"

"I think he never goes anywhere he doesn't have to."

"Mr. Jensen says he comes to the drug store."

"Yes, but not much else."

"Doesn't he ever come here, Aunt Polly?"

"No. I have tried dozens of times. But he always makes excuses. He has never been in this house since you went away."

Lynn looked mutely out the window.

"We used to try to take things to him after his wife died, but he refused to answer the door. Once MayRee and I took some things to the children, but he wouldn't accept them and sent us away."

Lynn let the rhubarb slide slowly into the sink. "Aunt Polly," she said, "would you mind if I went for a little walk? I. . . . I want to think."

Aunt Polly's hand touched Lynn's tenderly. "It's a wonderful day for walking," she said. "There's a little breeze that just makes your feet itch."

Lynn looked at her gratefully. And then she reached over and kissed her cheek. "You're a dear, Aunt Polly. How did I ever live without you for so long?"

(To be continued)

Oh, Traveler!

Leslie Savage Clark

The roads of Galilee were long
For weary sandaled feet,
And lonely was the way that led
From Nazareth's home street.

Upon the hills were foxes' dens,
Where wide green branches spread —
The birds had nests, but One could find
Nowhere to lay his head.

Oh, Traveler, to whom the hopes
Of troubled mankind cling,
Pass not our door, accept, we pray,
Our hearts glad welcoming!

When Mothers Sing

Leona F. Wintch

THERE is magic in the melody that a mother sings. The day's cares are lifted when father hears her dear voice as he nears his threshold. Children love to hear her sing. They know, then, that all is right with their world.

Every mother has a song to sing, and she will be better for singing it. The miracle of her melody lightens labors and dissolves discords. A concert of harmonies come from this sweet vial of expressed love.

NOTES FROM THE FIELD

Hulda Parker, General Secretary-Treasurer

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions.*

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Verny J. Olson

SOUTH SALT LAKE STAKE (UTAH) CONDUCTS SEWING COURSE

Front row, seated, left to right: Louise Clark; Edna Green; Verny J. Olson, President, South Salt Lake Stake Relief Society; Lydia Y. Burrows, Stake Work Director Counselor; Dora Phillips; Myrtle Gaylor.

Second row, standing, left to right: Janet Hinckley; Arlene Adamson; Gerrie Moore; Floyce Humpherys; Sylvia Pehrson; Estella G. Walbom; Letha Wright; Edith Garrett, Stake Secretary; Verle Wood, instructor.

Sister Olson reports: "South Salt Lake Stake Relief Society held a ten-weeks sewing course sponsored by Work Director Counselor Lydia Y. Burrows. Three sisters from each ward were invited to take the course. Each sister made a book of samples containing the information given in the course, and this book will be taken to the wards.

"The subjects considered were: seams, tucks, hems, zippers, bound buttonholes, setting in sleeves, gussets, collars, binding armholes for sleeveless dresses, and cutting and fitting patterns. The class instructor was Verle Wood."

Photograph submitted by Eva N. Dalton

PANGUITCH STAKE (UTAH) SINGING MOTHERS PRESENT MUSIC FOR STAKE QUARTERLY CONFERENCE, April 12, 1959

First Counselor Vera Anderson, and Nina Steele, organist, are seen at the left in the front row; Iletta D. Reid, the chorister, stands at the left in the third row.

Eva N. Dalton, President, Panguitch Stake Relief Society, reports: "A sixty-five voice Singing Mothers chorus of the Panguitch Stake Relief Society furnished music for both sessions of stake quarterly conference April 12th. Six of our seven wards participated. This was the second performance of our chorus at stake conference in the past two years. The choruses from the various wards have also rendered special numbers for stake union meetings. Under the direction of Iletta D. Reid and Nina Steele, the chorus has grown in numbers and in spirit of service. Their performance at the April conference was most inspiring."

Photograph submitted by Norma C. Bodily

BENSON STAKE (UTAH) VISITING TEACHERS HONORED AT SOCIAL July 1959

Front row, seated, left to right: Norma C. Bodily, President, Benson Stake Relief

Society; Rozella Kingsford; Nellie Morrison; Sarah Sorenson; Ann Naegle; Rachel Jamison; Martha Smith; Hannah McMurdie; Victoria Erickson.

Second row, standing, left to irght: Agatha Allen, stake First Counselor; Ruby Jensen; Irene Traveler; Esther Christensen; Lucina Peart; Sarah Leavitt; Marie Christoffersen; Grace Bingham; Rosa Pitcher; Annie Buxton; LaPriel Webb.

Third row, standing, left to right: Ruth White, stake Second Counselor; Emelie Myler; Eva Christensen; Neta Benson; Elsie Eppick; Edna Fackrell; Elvira Elwood; Jennie Layne; Ettie Kent.

Fourth row, standing, left to right: Venna Van Orden, stake Secretary; Minerva Jones; Rose Spackman; Hedvig Bingham, stake visiting teacher message leader; Libby Purser; Winona Johnson; Clara Johnson; Thelma Christensen; Delecta Karren; Florence Rich.

Sister Bodily reports: "All of the visiting teachers in the stake were invited to the social, but special honor was given to the group appearing in the picture, who have served as visiting teachers for thirty years or more."

Photograph submitted by Marion N. Pinkston

LOS ANGELES STAKE (CALIFORNIA) DEAF BRANCH RELIEF SOCIETY SINGING MOTHERS

Front row, left to right: Gloria Wolf; Dixie O'Brien; Fern Brandenburg; Madeline Christensen.

Back row, left to right: Rhoda Moulder, branch Relief Society President; Helen Melton; Irene Smith; Lois Hite; Rebecca Judd, chorister.

Marion N. Pinkston, President, Los Angeles Stake Relief Society, reports: "The Singing Mothers of our Deaf Branch are an inspiration to all of Southern California. They provide 'music' for many sacrament services in the various wards upon invitation, and are the highlight of every program upon which they appear. The director is insistent that they 'sing' with expression, both with the signs made by their hands and the smiles on their faces. They use as their signature song 'Peace I Leave With You.' The sign they are portraying in the photograph is 'Peace.' None of these sisters can hear a sound."

Photograph submitted by Alice C. Christensen

FRENCH MISSION, BRUSSELS (BELGIUM) BRANCH RELIEF SOCIETY SINGING MOTHERS

Front row, left to right: Diana Mathieu; Rose Marie Denoyelle; Catherine Jadot; Jeanne Stuyck; Eulolie Dumont; Emilie Lenders; Emilie Schumm; Elsie Deschant; Elder Kent Gerber at the piano.

Second row, left to right: Pauline Debatte; Marie Robeets; Madame Neskins; Marie Renoit.

Third row, left to right: Augusta Bonfond; Mary McSeutens; Louise Hochsteyn; Clemence Williams; Marguerite Vantuykom.

Alice C. Christensen, President, French Mission Relief Society, reports: "This group has been organized to assist at the special Relief Society Sunday evening programs and other special programs of the branch. They are finding much joy in this activity. This is the first group of its kind in the mission, and we hope to have several others this coming year."

We Walk With Angels

Iris W. Schow

Through childhood, she who ministers to needs
And causes the whole universe to smile,
Makes "Mother" the one earth-pervading word
Synonymous with "Angel" for awhile.

Yet with the years the world-traversing heart
Finds in the very young the undefiled,
And "Angel," in the lexicon of age,
Becomes the synonym for "Little Child."

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 22 — And the Kingdom Grew

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Sections 32, 33, and 34)

For Tuesday, March 1, 1960

Objective: To learn ways by which the kingdom of God grew in the beginning of this dispensation.

BEFORE the Church was organized in this dispensation, the Lord revealed that the field was white already to harvest and that to those who thrust in their sickle with their might, rich treasures would accrue in the saving of souls in the kingdom of God. Concurrent with this promise The Book of Mormon was translated and published to the world as a new witness for Jesus as the Savior. The Lord had made known, early in this dispensation, that it was his purpose to bring The Book of Mormon information of the Nephites and Lamanites to their descendants. (See D & C 10:48-51.) In addition, this divine record indicated great promises and blessings for the descendants of Lehi. (See 2 Nephi 30:5; 3 Nephi 5:22, 23; 21:26.)

Appointment of Missionaries to the Lamanites

By the time the conference of September 26, 1830, convened, there was considerable interest shown toward the Lamanites on the part of some of the elders present. Before this conference, however, the Lord by revelation had called Oliver Cowdery on a mission to this people. (See D & C 28:8-10.) Peter Whitmer, Jun., and Ziba Peterson were assigned to accompany him. (See Section 32:2-3.)

Conversion of Parley P. Pratt

Parley P. Pratt had accepted the gospel only one month before this time (October 1830). His conversion to the gospel in receiving a testimony of the truth of The Book of Mormon is typical of the manner in which the kingdom of God has grown. In his own words, we read:

> I opened it with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After

this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when the night came, for I preferred reading to sleep.

As I read, the spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices and toils of my life. I soon determined to see the young man who had been the instrument of its discovery and translation (*Autobiography of Parley P. Pratt*, 1874 Edition, page 38).

The strength of his conversion was so great that he traveled to Palmyra, New York, the home of the Smith family, for further information. Hyrum Smith, the Prophet's brother, who had already been promised that he would have ". . . the power of God unto the convincing of men" (D & C 11:21), and Parley P. Pratt remained up almost all of the night discussing the claims of The Church of Jesus Christ of Latter-day Saints. After leaving the Smith home the following morning, he continued his account:

This discovery greatly enlarged my heart, and filled my soul with joy and gladness. I esteemed the Book, or the information contained in it, more than all the riches of the world. Yes; I verily believe that I would not at that time have exchanged the knowledge I then possessed, for a legal title to all the beautiful farms, houses, villages and property which passed in review before me, on my journey through one of the most flourishing settlements of western New York (*Autobiography of Parley P. Pratt*, 1874 Edition, page 40).

Sidney Rigdon a Convert

The Prophet Joseph Smith wrote in his history of the Church (*D. H. C.* 1:120-125) that soon after the appointment of the brethren to this Lamanite mission, they journeyed westward preaching in the various villages through which they traveled. In the vicinity of Kirtland, Ohio, their missionary efforts among the white people brought immediate results. Brother Pratt had been a preacher for the organization known as "Disciples of Christ" or "Campbellites" before his conversion to the true gospel. It was because of his activities in that organization that he stopped over to visit with friends belonging to that church. Among these people was Sidney Rigdon, who presided over one of these same churches. The missionary practice followed today of presenting The Book of Mormon to missionary contacts was done in this case. Sidney Rigdon indicated that, although he believed the Bible to be a revelation from God, he did not feel the same way about The Book of Mormon. This being the first time, however, that he had seen the book he would read it with the purpose of determining whether or not it was of God.

By permission of Mr. Rigdon, the missionaries were given the opportunity to preach to his congregation. When this was done, Mr. Rigdon told his people that what they had heard was of such an extraordinary character that it required their most serious consideration. These missionaries converted a number of Mr. Rigdon's parishioners. Within two weeks, and after careful reading of The Book of Mormon, together with prayer, Mr. Rigdon was fully convinced of the truth of the work.

The Lamanite Mission
by Parley P. Pratt

Parley P. Pratt has given us our best first-hand account of the Lamanite mission with its successes among the white people in Ohio especially, as well as the work accomplished among the Lamanites. (See *Autobiography of Parley P. Pratt*, pp. 49-59.)

In and around the Kirtland region the interest in the message of the missionaries was so high that people thronged by night and day so that the missionaries hardly had time for rest.

> Meetings were convened in different neighborhoods, and multitudes came together soliciting our attendance while thousands flocked about us daily; some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it (*Autobiography of Parley P. Pratt*, page 50).

In two or three weeks from the time of their arrival in that region, the missionaries had baptized one hundred and twenty-seven, and before long it had increased to one thousand. Simeon Carter, who is mentioned in some revelations later, upon reading The Book of Mormon, walked fifty miles to Kirtland where he was baptized and ordained an elder. He returned to his home and within a short time a branch of the Church was organized there with sixty members.

The missionaries continued their journey farther west preaching to both whites and Indians until they reached the western frontier in Jackson County, Missouri. Brother Pratt relates that this was about fifteen hundred miles from where they started, most of which was traveled by foot over a period of four months. The missionaries had preached the gospel to tens of thousands of people, including two nations of Indians. This was the first mission of the Church west of New York State. During this time many hundreds of people were converted to the true Church.

Just west of Independence, Missoura, was the settlement of the Delaware Indians whose interest in The Book of Mormon increased day by day until nearly the whole tribe began to become responsive to its message. The excitement thus created came to the attention of sectarian missionaries and Indian agents who ordered the Latter-day Saint missionaries from the area. "Thus ended our first Indian Mission," wrote Brother Pratt, "in which we had preached the gospel in its fulness, and distributed the record of their forefathers among three tribes, viz.: the Catteraugus Indians, near Buffalo, New York, the Wyandots of Ohio, and the Delawares west of Missouri (*Autobiography of Parley P. Pratt*, page 61).

Thus the kingdom of God grew, with the greatest success among the Gentiles. The Book of Mormon was one of the principal means which gave to the truth-seeker a testimony that the gospel of Jesus Christ had been restored.

In the true missionary spirit, Brother Pratt continued:

> We trust that at some future day, when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day (*Autobiography of Parley P. Pratt*, page 61).

Today's Activities

Since 1830 our people have taken

the message of The Book of Mormon to the descendants of Father Lehi. In recent years a renewed effort has been made to proselyte the Indians in the United States. One of the first tribes to be contacted in the eastern states was the Catteraugus tribe near Buffalo. Because of this missionary work among these Indians, a branch of the Church presided over by a Lamanite convert on that reservation, is in operation. A Church-owned chapel was dedicated there in 1957.

The Book of Mormon was a new volume of scripture and a powerful converter of men, and it was the means by which many of the missionaries and investigators learned of great fundamental teachings of the gospel of Jesus Christ. (See Lesson 13, *The Relief Society Magazine*, November 1958, pp. 758-764.)

Section 33

In The Doctrine and Covenants, Section 33, Ezra Thayre and Northrop Sweet were called to preach the gospel (verse 2). In calling these brethren to this work, the revelation provides us with an understanding of the reason for the growth of the kingdom of God and the need for participation in missionary activities.

There was an urgent need in the beginning of this dispensation for people to know that the world religiously had become corrupted. A great apostasy or falling away from the teachings of the Savior had made its inroads into every part of the Lord's vineyard.

> And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds (D & C 33:4; See also 2 Nephi 26:29).

The importance of this evaluation of the world, when given, and as an evidence for the truth of the restored gospel, is well stated in the following comment on this verse:

> Many object to the teachings of the gospel on the subject of the deviation from the original pattern. They take exception to the picture of total corruption presented but this only confirms the truth of the gospel. We have in holy writ successive portraits of human nature taken at various times. One was taken before the deluge: "All flesh had corrupted his way upon the earth" (Gen. 6:12). Another is presented by Eliphaz, in Job: "Man, which drinketh iniquity like water" (Job 15:16). David viewed the conditions in this light: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside; they are all together become filthy; there is none that doeth good, no, not one" (Psalm 14:2, 3). Paul, in his day, repeats this and draws a terrible picture of man outside the influence of the gospel (Rom. 3:10-18). "There is," he says, "no fear of God before their eyes." The picture presented in the Revelations given in our day has the same features. "They [the sects] were all wrong." "My vineyard has been corrupted, every whit." Let the reader compare these statements with those quoted from the Bible, and he will feel convinced that they originated in the same source — the foundation of truth. The purpose of God in presenting these pictures is to call men to repentance. Even those who are doing good, according to the best of their understanding, err in many respects because of "priestcraft" (*Doctrine and Covenants Commentary*, Revised Edition, page 173).

The need for a restoration of the gospel of Jesus Christ arose out of the fact of a departure from the truth; consequently, the Church was called out of the wilderness or apostasy. It was this apostasy from the gospel and the restoration that

John saw in vision. (See Revelation 12:1-6; 14:6-7.)

The Eleventh Hour

The dispensation of the fulness of times is referred to in this (Section 33 of The Doctrine and Covenants) and other revelations as ". . . the eleventh hour, and the last time that I shall call laborers into my vineyard" (D & C 33:3). (See also D & C 43:28; 95:4.)

The prediction that the Lord would gather his elect from the nations of the earth in this last time is fully affirmed by the members who have come into the gospel net. It is worthy to notice that the "elect" of the Lord are those who believe in him and hearken unto his voice. (See verse 6.) The gatherers in this important activity are the missionaries who are always counseled to work devotedly in thrusting in their sickle and ". . . reap with all your might, mind, and strength" (D & C 33:7). This counsel is as pertinent today as in other dispensations of the gospel, and the rewards to the gatherers are as sure.

The Rock of Revelation

The kingdom of God grew as people accepted the gospel — faith, repentance, baptism in water for the remission of sins and the receiving of the Holy Ghost. There is no other way to hearken to the voice of the Redeemer and to be saved. The gospel of Jesus Christ and its organization, the Church, is founded upon the "rock" of revelation. Men and women know of the truth of the gospel by the power of revelation to their souls. Continuance in the true faith insures to them that the "gates of hell," the powers of Satan in the spirit world, will not hold them from their eternal reward because they have won the victory by overcoming evil on the earth. (See D & C 33:10-13.)

What was to make the kingdom of God, the Church, grow in this dispensation? A knowledge of the great apostasy whereby the Lord's vineyard became corrupted in its every part; the restoration of the gospel and Church in the last days; the revelation of the Lord given to men whereby they might know of these facts; and The Book of Mormon as a source of knowledge of that gospel and of its truth.

Section 34 and a Prophetic Element

With the conversion of Parley P. Pratt, many able men came into the Church through his preaching. Among these was his brother Orson Pratt, one of the most ardent missionaries that this dispensation has seen. Joining the Church at the age of nineteen, he immediately set out to visit the Prophet Joseph Smith, who was residing about 200 miles away. Many converts to the true Church of this period sought counsel from the Prophet. The prophetic nature of many of the revelations given through Joseph Smith is well-known among Latter-day Saints.

In Section 34 we find a revelation part of which has been literally fulfilled, if we are thinking of the element of prophecy. Although short in length, it is deep in meaning.

Orson Pratt, A Missionary

Orson Pratt is told that he is blessed because he has accepted the

gospel (verse 4), but more blessed is he because he is now called to preach the gospel (verse 5):

> To lift up your voice as with the sound of a trump, both long and loud and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming (D & C 34:6).

Important indeed is this prophetic element in the quoted verse concerning Brother Pratt's call to proclaim the gospel ". . . both long and loud. . . ." If there was ever a man in this dispensation who served faithfully and devotedly in the missionary work in building up the kingdom on the earth, it was Orson Pratt. Over a period of fifty years it is said that he traveled more miles, preached more sermons, studied and wrote more upon the gospel and science than any other man in the Church. It would be reasonable to believe that this revelation (Section 34) served as a factor in his achieving this tremendous record. The Lord declared:

> . . . lift up your voice and spare not . . . therefore prophecy, and it shall be given by the power of the Holy Ghost.
>
> And if you are faithful behold, I am with you until I come (D & C 34:10-11).

Brother Pratt's missionary work included at least eleven missions to the eastern part of the United States, with seven different missions to Great Britain and Europe. Hundreds of people came into the fold of Christ through these efforts. One of his difficult missionary assignments was in Scotland where he labored for nine months raising up a branch of more than two hundred members. True to the call which came in 1830 by this revelation (Section 34), he knew that he was preparing the way of the Lord for his second coming. His literary works, which were many, emphasized the need for preparing oneself for the glorious coming of the Savior (D & C 34:7-9).

It was Orson Pratt who arranged the text of The Book of Mormon and The Doctrine and Covenants in chapters and verses, with footnotes and references, as published in 1876-1879.

In this lesson we have seen how the kingdom of God grew by the Lord raising up men equipped to labor with all their might, mind, and strength in a field that was white already to harvest. They had a message which bore the stamp of divine approval and which, by the Spirit of the Lord, was carried into the hearts of men. One instrumentality by which this was done, as it is today, was The Book of Mormon.

Questions for Discussion

1. Give some of the reasons for the members of the Church being interested in the Lamanites.

2. In what way does the story of Parley P. Pratt's conversion to the restored gospel help you to understand the power of The Book of Mormon as a missionary tool? Do you know of other examples of conversion through The Book of Mormon?

3. According to The Doctrine and Covenants, Section 33, what messages were the missionaries to make known to those whom they contacted?

4. In what way would you believe that the prophecy in Section 34 was fulfilled in the life of Orson Pratt?

5. In what ways may I, who have the benefits of the Church already built on a firm foundation, make contributions to the growth of the kingdom of God?

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 22—"And The Book of Mormon and the Holy Scriptures Are Given of Me for Your Instruction . . ." (D & C 33:16).

Christine H. Robinson

For Tuesday, March 3, 1960

Objective: To show that only by studying and knowing the scriptures and by putting them into action in our lives can we benefit from the Lord's instructions.

THE Lord has declared that he has preserved the holy scriptures for our inspiration and instruction. A consideration of the marvelous way the scriptures came into being and have been protected throughout history, shows that the Lord's hand has ever been present in their preservation.

The reality of this divine preservation can particularly be seen in the way The Book of Mormon records were written and preserved. When Nephi and his three brothers were sent back to Jerusalem to obtain the brass records in the custody of Laban, they encountered almost insurmountable difficulties. In the face of these obstacles, they were about to abandon the project. Nephi, however, inspired by the Lord, convinced his brothers that they must persevere. He knew that it was wisdom in God that they should obtain these records so that the teachings of the holy prophets could be preserved for this generation and for generations to come. With the Lord's help the brass plates were obtained. The Nephite prophets preserved them and wrote their own history on gold plates, and the entire set of records was miraculously preserved to come forth in the latter days as the Lord decreed.

The Book of Mormon records were preserved by inspired men, many of whom did not know specifically why they kept them. Nephi, when he was instructed to make two sets of plates, stated:

> . . . the Lord hath commanded me to make these plates for a wise purpose in him, which purpose I know not (1 Nephi 9:5).

One wise purpose was clearly shown when the Prophet Joseph Smith was commanded by the Lord to use the small plates of Nephi in translating the part of the Nephite records lost by Martin Harris. (See D & C 10:38-46.)

The great prophet Mormon, the abridger of The Book of Mormon, who was the custodian of all the records written and handed down by his ancestors, cared for them in full knowledge of their real importance. He knew that by so doing, he was following the instructions of the Lord. (See "The Words of Mormon" 6-7.)

Mormon's son Moroni, who abridged the Book of Ether, also knew that The Book of Mormon

records would be preserved for the instruction of future generations. He said:

> . . . out of the earth shall they come, by the hand of the Lord, and none can stay it; and it shall come in a day when it shall be said that miracles are done away; and it shall come even as if one should speak from the dead (Mormon 8:26).

The Prophet Joseph Smith described The Book of Mormon as:

> . . . the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book (*D. H. C.* 4:461).

The Bible is a collection of sixty-six books which describe God's dealings with mankind on the Eastern Hemisphere. This great scripture has come to us through many translations, and is the word of God as far as it is translated correctly.

The Pearl of Great Price, another of our standard scriptures, contains the writings and teachings of Moses as revealed to the Prophet Joseph Smith, and the writings of Abraham which came miraculously into the Prophet's hands and were translated by him with divine help.

The Doctrine and Covenants is our only truly modern scripture. It is a compilation of revelations designed for our guidance and given by the Lord through the Prophet Joseph Smith.

Regarding the scriptures, President Wilford Woodruff said:

> . . . The Bible, the Book of Mormon, the Book of Doctrine and Covenants contain the words of eternal life unto this generation, and they will rise in judgment against those who reject them (*Journal of Discourses* 22:335).

Truly, the holy scriptures have been given by the Lord for our instruction. Yet, they cannot achieve their purpose to guide us throughout our lives unless we study them and put their teachings into action.

Work Meeting—Physical Safety Factors in the Home

(A Course Recommended for Use by Wards and Branches at Work Meeting)

Discussion 6—Safety Precautions in Medicine and Household Items

Charlotte A. Larsen

For Tuesday, March 8, 1960

Objective: To show the great responsibility of every homemaker to wage an intensified battle against poisons which take a high toll of lives among our children.

THE problem of accidental injury and especially accidental poisoning in infancy and childhood has long been of great concern to professional and lay groups.

We are in a new era with regard to poisons. The danger lies in the thousands of recently developed household items. The committee on toxicology of the American Med-

ical Association reports about 250,000 brand-new chemical products available for industrial, farm, and home use. Few if any of these items are designated as poison.

A number of external medications and household items that have proved unsafe if swallowed by children are:

Rubbing alcohol, tooth-ache drops, spirits of camphor, corn and callous removers, footpowders, furniture polish, bleaches, disinfectants, lye, soap, silver and shoe polishes, bluing, ammonia, cosmetics, nail-polish remover, deodorants, perfume, shaving lotion, moth balls, untreated crayons, dyes, ink, and varnish.

These products are among those involved in a study of 1,033 cases made by the Chicago poison control center. There is still much to learn about some poisons and the symptoms they cause. Carbon tetrachloride is coming to be known as extremely dangerous.

Helpful Hints

Don't be misled as to whether a product is dangerous just because it does not say *Poison* or *For External Use Only* on the label. Never put anything poisonous on food shelves. Keep containers tightly covered. Lock cabinets containing poisons.

Poisonous Household Drugs and Chemicals

Household drugs and chemicals seem to attract many a child, and often the unthinking parents are to blame. Prevention is the best policy. Keep alert. Every mother should know if there is a poison control center in her city, so if an emergency arises, immediate help can be had.

Medicines — Know About the Medicines You Use!

For your own protection you should read the drug label with care. It is required to tell certain things so that the medicine may be used safely. Many drugs may be harmful if used without a physician's supervision. Your physician is your safeguard in the use of prescription drugs.

Take an Inventory of Your Medicine Chest!

Clean out your medicine chest regularly. Know what hazards your cabinet is harboring, and how long each item has been on the shelf. Were the nose-drops purchased last fall, or the fall before? Are those pills the ones we got when Jimmy had hay fever or when Mary had a sore throat? Solve this problem by jotting down the date of purchase on the label of every medicine you buy before you place it on the shelf. It is also wise to write the name of the medicine if you know it, and the illness for which it is prescribed. This would help decide which medicines to discard, and would avoid the discarding of expensive medicine unnecessarily. Paste the list inside your medicine chest or near the shelf where your medicines are kept. When the time comes to discard a medicine, don't just drop it into the wastebasket, or even into the garbage can. Flush it down the toilet. Medicine has a kind of fascination for many children. Liquid and pills can be easily poured into the toilet; salves and ointments should be scooped out of jars or squeezed out of tubes into toilet paper and flushed away.

Cautions

Never take anything internally in the dark; turn on the light and read the label carefully. It's a good idea, too, to read the instructions twice, including the small print. Poisoning can be prevented by observing caution and never being negligent in storing and using medicines.

Questions

1. Why is it necessary to read the labels and instructions before taking medicines?

2. Are you a victim of miracle, cure-all advertisements?

3. What precautions can you take to make sure of the safety of your family from accidental poisoning by medicines?

Literature—America's Literature—A New Nation Speaks

Lesson 14—Thomas Paine, Revolutionist

Elder Briant S. Jacobs

(Textbook: *America's Literature*, by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 137-148)

For Tuesday, March 15, 1960

Objective: To evaluate Thomas Paine's contribution to the ideal of freedom.

Calumny Against Paine

FEW men have been more vilified than Thomas Paine. Several times he was hanged and buried in effigy, shot at while living on his New York farm, spat upon, and refused the right to vote in the very country which he did as much as any other to create. Englishmen directed their cobblers to drive hobnails in the design of a T into one heel, a P designed into the other, that they might grind Thomas Paine into the dirt with their every step. If the boogeyman was too tame to subdue misbehaving children, mothers used their supreme threat, "Better be good or Tom Paine'll get you." *In absentia* England tried him as a traitor, and convicted him; France left him in jail for ten months, deathly ill of an ulcer, and only chance saved him from the guillotine because the cross signifying he was to be taken was made on the open side of the door, and was absent when the door was closed; all this happened within walking distance of Gouverneur Morris, the American consul in Paris, who knew of his imprisonment but did nothing to end it. Paine, finally was freed through the efforts of the succeeding consul, James Monroe, who nursed Paine in his own home for eighteen months, believing him too ill ever to recover.

Upon returning to America, Paine was so poor he had to borrow a dollar to pay for his passage across the Delaware River; even the liberal Quakers refused him burial in their sacred ground, and after his bones

had been buried on his own farm for ten years, an English journalist, William Cobbett, was so filled with his remorse at having opposed Paine that he took his remains to England, there to build a monument over them in Paine's honor. But at Cobbett's death seventeen years later no one knew the whereabouts of Paine's body.

Yet breathing or buried, the immortal Tom Paine was a living idea; and his one idea was revolution—revolution necessary and now.

If such a rabble rouser and troublemaker was condemned and ignored by his own contemporaries, why does he deserve our attention, even possibly our praise? Is his one illustrious success in America of sufficient moment to cancel out his life of failure, loneliness, persecution, and living oblivion? If he was a tactless hothead who alienated his own contemporaries, what can make him any different for us?

Our great advantages in evaluating him are time and distance. We are sufficiently removed that we can see the whole, and therefore know and judge as his own world never could. Time has tended to minimize his failures and weaknesses, particularly in recent decades, and has permitted us to realize the stature of his idealism and his necessary role in the birthing of a new Nation.

Paine's Life (1737-1809)

Born in 1737 in England, to a Quaker corsetmaker and his wife, Paine attended Thetford village grammar school and in his early teens ran away to sea. At age twenty he married, became once more a staymaker, continuing his interests in astronomy, mathematics, and philosophy. These interests he acquired through attending lectures by various members of the Royal Society, but mostly through conversation and argument in the local coffeehouses. His wife died within the year, presumably of childbirth, and Paine lived in four English villages, married again, but was legally separated after three years of incompatibility, cause unknown.

With his later friends Paine would never discuss his personal past, though sometimes he made kindly references to his Quaker father. He never mentioned his mother, yet he called on her in her old age, and made arrangements through a third party to give her enough money each year to keep her. He became excise collector for the Crown at Sussex, but was fired for passing excise goods without inspecting them. He was not endeared to his employer, since in 1772 he spent most of his time badgering members of Parliament for a "living wage," attacking them both in person and with a printed pamphlet, a procedure unheard of in Paine's time, when wages were set in each district by the Justice of the Peace. Still striving vainly to find his niche in life, he purchased a tobacco shop, but it soon failed and Paine was declared bankrupt.

When in 1774 he first came to Benjamin Franklin's attention, he was thirty-seven years of age and a failure at everything he had tried. His bookseller friend Clio Rickman, described him as of medium height "and rather athletic; he was broad-shouldered and stooped a little. His eye, of which the painter could not convey the exquisite meaning, was

full, brilliant, and singularly piercing; it had in it the muse of fire." It was this eye brilliance which attracted Franklin to him. Thinking him a promising young man, he wrote him letters of recommendation to friends in Philadelphia.

With nothing to lose, and all to gain, Paine arrived in Philadelphia November 30, 1774, and for eighteen months served as editor of the *Pennsylvania Magazine*, more than doubling its circulation with his liberal editorials on dueling, rights of women, need for a copyright law, evils of slavery, and kindness to animals. He had been in the colonies only five months until a group of enraged farmers fired on British troops at Lexington on April 19, 1775. Tom Paine had great decisions to make. Where did he stand? Even more important, where stood the thirteen colonies? On August 23, 1775, England issued a proclamation stating that the colonies were in a state of rebellion. In this golden hour it was Tom Paine who changed *rebellion* to *revolution* by convincing the thirteen colonies that it was their destiny to become a separate Nation.

Save for Benjamin Franklin, who referred to Tom Paine as his "political son," scarcely any of these transplanted Englishmen had ever dreamed of anything but preserving their sacred rights as Englishmen, not even George Washington, elected Commander-in-Chief of the Army the day preceding the Battle of Bunker Hill. Between Lexington and the publication of Paine's *Common Sense* almost nine months later, the following events occurred: The Continental Congress met; colonial forces captured Fort Ticonderoga; British forces bombarded Rhode Island, laid siege to Boston, burned Falmouth, Massachusetts, and Norfolk, Virginia; used Boston's Old South Church for the stabling of horses, while General Howe ordered Old North Church and a hundred homes destroyed for firewood. Still General Washington said, "We have not raised armies with ambitious designs of separating from Great Britain."

It cannot be stated that Paine, more than any other influence, reshaped men's minds to desire separation; instead his *Common Sense* was *the only influence* to establish such a goal for the taking up of arms. His powerful words appeared at just the right moment. As is evidenced by their wildfire popularity, they expressed what most of the colonists believed in their hearts, but could not say. Or if they had not believed it, previously, they did after reading Paine.

Common Sense

In October 1775, five months after Lexington, Benjamin Franklin proposed to Tom Paine that he write a history of the rebellion which the latter agreed to attempt. Dr. Benjamin Rush was at Paine's home as each chapter was completed, and it was he who gave the pamphlet its title and found a publisher sufficiently courageous to publish it.

Later, Paine recalled that when he landed in America he found "the disposition of the people such, that they might have been led by a thread and governed by a reed." But in his own mind there was no confusion or hesitation, for he wrote, "My own line of reasoning is to myself as straight and clear as a ray of light."

Within three months the pam-

phlet sold 120,000 copies in the colonies, soon followed by four European editions and a total sale of more than one-half million. (Paine donated all his royalties to the Continental cause.) No one on either side of the Atlantic escaped its impact. Conservative John Adams said, "History is to ascribe the Revolution to Tom Paine"; George Washington saw it "working a powerful change in the minds of many men" towards separation, and throughout the army it was read to the Continental soldiers while standing in formation.

By thus giving direction and certainty in a moment of confusion, Paine helped the colonists to see and feel a new common cause which eventually resulted in the emergence of a Nation, and it was his imagination which first conceived the name "The United States of America."

The title, *Common Sense*, like the masquerade of giving only "simple facts, plain arguments, and common sense," recalls the genius of Antony's oration over the dead body of Caesar. When Paine reassured the readers he was appealing only to their "instincts for truth, decency, and fairness," they flattered themselves that it was these qualities alone which Paine exercised, both within them and himself. In reality *Common Sense* is a rhetorical powder keg with the fuse lighted and sparking. He uses every device to inflame his hearers—to jar them alive to a new definition of their relationship to Mother England and to their own freedom. And this was precisely what was needed. Irony, ridicule, emotional torrents, barbed phrases—all are here, and in a creative brilliance which Paine never again achieved. Listen to some of the passages which proclaim Tom Paine as the most effective pamphleteer and persuasive arguer of the Revolution, and probably of our entire American history:

> The Sun never shined on a cause of greater worth. 'Tis not the affair of a City, a County, a Province, or a Kingdom; but of a Continent—of at least one eighth part of the habitable Globe. 'Tis not the concern of a day, a year, or an age; posterity are virtually involved in the contest, and will be more or less affected even to the end of time, by the proceedings now. Now is the seed-time of Continental union, faith and honour. The least fracture now will be like a name engraved with the point of a pin on the tender rind of a young oak; the wound would enlarge with the tree, and posterity read it in full grown characters. . . .

> I have heard it asserted by some, that as America has flourished under her former connection with Great-Britain, the same connection is necessary towards her future happiness, and will always have the same effect. Nothing can be more fallacious than this kind of argument. We may as well assert that because a child has thrived upon milk, that it is never to have meat. . . .

> But she has protected us, say some. That she hath engrossed us is true, and defended the Continent at our expense as well as her own, is admitted; and she would have defended Turkey from the same motive, viz. for the sake of trade and dominion. . . .

> This new World hath been the asylum for the persecuted lovers of civil and religious liberty from every part of Europe. Hither have they fled, not from the tender embraces of the mother, but from the cruelty of the monster; and it is so far true of England, that the safe tyranny which drove the first emigrants from home, pursues their descendants still. . . .

> I challenge the warmest advocate for reconciliation to show a single advantage

that this continent can reap by being connected with Great Britain. I repeat the challenge; not a single advantage is derived. Our corn will fetch its price in any market in Europe, and our imported goods must be paid for buy them where we will. . . .

Everything that is right or reasonable pleads for separation. The blood of the slain, the weeping voice of nature cries, 'Tis Time To Part. Even the distance at which the Almighty hath placed England and America is a strong and natural proof that the authority of the one over the other, was never the design of Heaven . . . (Text, page 139 ff.).

Taunting the readers' imaginations with the image of besieged Boston, "that seat of wretchedness" whose inhabitants now can only "stay and starve or turn out to beg," Payne asks how we can again be friends with England after such cruelty:

But examine the passions and feelings of mankind: bring the doctrine of reconciliation to the touchstone of nature, and then tell me whether you can hereafter love, honour, and faithfully serve the power that hath carried fire and sword into your land? . . . But if you say, you can still pass the violations over, then I ask, hath your house been burnt? Hath your property been destroyed before your face? Are your wife and children destitute of a bed to lie on, or bread to live on? Have you lost a parent or a child by their hands, and yourself the ruined and wretched survivor? If you have not, then are you not a judge of those who have. But if you have, and can still shake hands with the murderers, then are you unworthy the name of husband, father, friend, or lover, and whatever may be your rank or title in life, you have the heart of a coward, and the spirit of a sycophant (Text, pp. 141-142).

It was such fiery brilliance from the pen of our master phrase-maker which convinced our forefathers they should revolt, not rebel. Between the two lies all the difference, and all the gratitude we owe Tom Paine, regardless of whatever else he had been or was to become.

World Revolutionist

As editor, soldier, and the author of sixteen issues of *The American Crisis*, Paine continued to serve his country throughout the war. The first *Crisis*, which appeared in December 1776, has the same impassioned brilliance as *Common Sense*, and is almost as famous. It begins:

These are the times that try men's souls: The summer soldier and the sunshine patriot will in this crisis shrink from the service of his country; but he that stands it NOW, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph (Text, pp. 137-138).

Thanking God that he feared not, he kept alive hope in darkest hours, was sent on a desperate last appeal to France, where his reputation was largely responsible for the success of his appeal for money, munitions, and clothing. From the moment this convoy reached our shores, our fighting force's fortunes continued to improve until Cornwallis surrendered at Yorktown.

Granted a farm and an annuity of eight hundred dollars for his services to his country during the Revolution, Paine continued to write, but he also invented the smokeless candle and an iron bridge which he was promoting in France just before their own revolution broke out. Here he became a close friend of our Ambassador, Thomas Jefferson, with whom he had so much in common. He returned to England where he published *The Rights of*

Man, which expressed his view that "Government, like dress, is the badge of lost innocence," and which made his most sustained appeal for the abolishment of monarchy. It was this book which caused him to be so much hated by his brother Englishmen who still loved their king, despite his human faults.

Benjamin Franklin had said, "Wherever liberty is, there is my country." Paine believed and acted his conviction that "Where liberty is not, there is mine." He proclaimed his strong conviction that the American and the French Revolutions were but the beginning, and that soon men everywhere would be freed of their chains which traditional governments imposed upon them. "The world is my country, all mankind are my brethren, to do good is my religion. . . ." It was in this spirit that he went to France to try helping the international revolution there. Soon after the fall of the Bastille, which was the symbol of aristocratic cruelty and oppression, Lafayette gave Paine the key to the Bastille to be sent to Washington. Even though he could not speak any French, Paine was elected to the French Assembly, and was one of nine men chosen to draft a constitution for the new France. But in 1793 when the guillotine became popular and the Assembly voted to kill Louis XVI and his family, Paine fearlessly opposed their decision to kill their king, for which his French friends imprisoned him to show their disapproval of his independence.

Again, in contrast to Franklin's philosophy of "getting on in the world," Paine was not practical. Declared a traitor in England, imprisoned in France for saying what he thought, he next proceeded to alienate all Christians by publishing his *The Age of Reason*, really in the hope of saving some common belief in God among the French, who were being carried away by their excesses during the revolution. While he never tried to convert anyone to his own views, he believed wholeheartedly in his right to state his religious belief even as he granted the same right to everyone else. Nevertheless he attacked the Bible as being false theology, and a secondhand account of false revelation which he could not accept. Appearing almost ten years after the end of the American Revolution, almost twenty since he wrote *Common Sense*, this book was reviled by the new American generation which had forgotten Paine's past services. Though he never opposed Jesus as being the greatest teacher and most moral of men, Paine's attempt to justify his deistic or "Natural Religion" in place of the Bible, caused him to be universally hated. When he returned to America eight years later he found his life a miserable one. If only he could have chosen the moment of his death, he might have died a hero; as it was his great tragedy was to live too long and speak too often what he believed, regardless of the consequences.

Yet in his earlier years speaking the truth as he saw it, even when he was alone in his opinion, was the source of his greatness, and so must it ever be for so untrammeled a nature as Paine's.

Religious Beliefs

Paine's credo of religious belief formed part of the first chapter of

The Age of Reason (Text, page 143). Stating his belief in God, in "happiness beyond this life," and in the equality of man, he disavows belief in any creed. However, he can never be called an infidel, since by his own definition: "Infidelity does not consist in believing or in disbelieving; it consists in professing to believe what he does not believe" (Text, page 143). Paine's Bible is the creation, both of man and of the marvelous world in which he lives, since "Every man is an evidence to himself, that he did not make himself" (Text, page 147). He believed that man can come to know God only through his reason, and that, by using the methods of science, man can possess the "true theology."

Because it was rational and reasonable, Paine believed that the "moral duty of man consists in imitating the moral goodness and beneficence of God manifested in the creation toward all his creatures." True to his early Quaker influence, he believed that the world had become too reasonable and enlightened ever again to admit that any human suffering or cruelty was necessary. If man were freed from the evils of traditional social, economic, and political dominations, he would be benevolent to his own kind since "man is naturally the friend of man, and . . . human nature is not of itself vicious." If unhampered by institutions, man's reason and humanity would inevitably bring kindness and peace to society.

Humanitarian

With such a philosophical core, Paine wrote his *Agrarian Justice* and other pamphlets advocating the specific reforms which were the fond dreams of his later years. He opposed slavery, dueling, capital punishment, and, most of all, social and financial conditions which caused unbelievable suffering among the poor. While the far-sighted Paine advocated international copyright laws, disarmament, and an international association of nations, his most radical proposal was to tax the wealthy so that every person should receive fifteen pounds at age twenty-one, and from age fifty on, ten pounds a year. Such a sum would provide a decent minimum income, and stop the mass begging by the aged which for so long had characterized the "civilized" world.

Tom Paine deserves our gratitude and our study of his mind and writings, not so much because he was either good or bad, as because he was throughout his life a spark. At the crucial moment he quickened men's imaginations into action, and they, seeing good in his writings, did what their new-found convictions dictated they must do. Tom Paine wrote that, whenever a problem arises, we should clear away all precedent and think as if we were the first men who ever thought. This he did throughout his life, with the amazing results we have just reviewed. But most amazing is it that a militarily unskilled minority of English would dare insist that they were right in their concept of man and government, that the greatest nation in the world was wrong. Such sheer creative seeing and doing required a superabundance of courage and faith. In these qualities Tom Paine led the colonists to action, victory, and identity as a separate Nation.

Thoughts for Discussion

1. Why was Paine hated and forgotten for so many years, both before and after his death?
2. Do you agree with John Adams when he says, "History is to ascribe the Revolution to Tom Paine"?
3. Which of Tom Paine's literary skills made *Common Sense* such a dynamic document?
4. Why has he often been called a citizen of the world?

Social Science—Spiritual Living in the Nuclear Age

Lesson 5—The Individual and Religious Maturity—Part II

Elder Blaine M. Porter

For Tuesday, March 22, 1960

Objective: To consider some criteria of religious maturity and the role of religious maturity in spiritual living.

(Note: For purposes of continuity, the teacher should briefly review the lesson from last month.)

SOME of the processes of achieving religious maturity were briefly considered in last month's lesson. We then embarked upon the task of trying to establish some criteria for religious maturity. The following three have been discussed: (1) Knowledge and awareness of "the abundant life"; (2) Soul freedom; and (3) Growth toward wholeness. We continue now with criterion number four.

4. *Practical (dynamic) application of religious beliefs.*

A mature religious system of beliefs supplies its own driving power and becomes dynamic in its own right. Allport states:

> Yes, I venture to assert that the *most important of all distinctions between the immature and mature religious sentiment* [systems of beliefs] *lies in this basic difference in their dynamic characters.*
>
> Immature religion, whether in adult or child, is largely concerned with magical thinking, self justification, and creature comfort. Thus it betrays its sustaining motives still to be the drives and desires of the body. By contrast, mature religion is less of a servant and more of a master in the economy of life. No longer goaded and steered exclusively by impulse, fear, wish, it tends rather to control and to direct these motives toward a goal that is no longer determined by mere self interest (Allport, Gordon W.: *The Individual and His Religion*, page 260, The MacMillan Company, used by permission).

The gospel which Christ taught is a religion of doing; a religion of positive action. The religiously mature person within the framework of Christianity, must, of necessity, be involved in a life of dynamic action. James was most emphatic in this matter:

> What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?
>
> If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead? (James 2:14-20)

The negative aspects of religion are important, but certainly the religiously mature person cannot live by the "thou shalt nots" alone. Lowell Bennion presents a challenging question in this regard:

Well might each of us ask himself: are you a Latter-day Saint because of the things you don't do primarily or because of the things you do? Is religion for you mainly inhibitory and restraining, or is it a program of action, a life of devotion and service (Bennion, Lowell: *Teachings of the New Testament*, Salt Lake City, Deseret Book Company, 1956, page 141).

The religiously mature person is not one who is satisfied with where he is, with the *status quo;* he is actively seeking to improve the life situation. People have good intentions; but the religiously mature person not only has good intentions, he actually puts these intentions into operation. If a man's highest value is success, if love, truth, justice, tenderness, and mercy are of no use to him, he may *profess* these ideals but he does not *strive* for them. He may think he worships the God of love, but he actually worships an idol of his real goals which are rooted in materialism. Man will seek the haven of the church and of religion because his inner emptiness impels him to find some security, but he often is concerned only with the survival of religion and of the churches. Professing religion is no guarantee of being religious.

One measure of this aspect of religious maturity was stated very concisely in the Biblical admonition: ". . . by their fruits ye shall know them" (Mt. 7:20). The religiously mature person is not only concerned with his awareness of religious teachings but he is genuinely concerned with developing the skill to apply them.

The religiously mature person in his diligent attempts to actively apply the principles of religious living, develops a genuine concern for the welfare and happiness of others. He is one who has emerged from childish egocentricity and is taking an active, affectionate interest in the needs of others.

5. *The sense of glory in life.*

The scriptures tell us "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalms 19:1). The religiously mature person recognizes that glories surround him. He stands in reverent amazement of the many elements which constitute the universe and life that are beyond his own comprehension, beyond his own accomplishments. As questioned in the book of Psalms, "What is man, that thou art mindful of him? And the son of man, that thou visiteth him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (Psalms 8:4-5).

Reverence for life inevitably re-

sults in humility—a hallmark of the religiously mature person. He provides leadership and authority when things important to him are to be done or said, but at the same time he is far from being overwhelmed with thoughts of his own goodness. No wholesomely critical person can ever be impressed with his own spirituality. His insight into himself is so keen and his vision is so vast that perspective does not allow him to see himself as anything but an imperfect representative of something much better than himself. It is this that makes growth possible.

Albert Schweitzer points out that the idea of reverence for life offers itself the realistic answer to the realistic question of how man and the world are related to each other. Of the world man knows only that everything which exists is, like himself, a manifestation of the will to live. With this world he stands in a relation of passivity and activity. On the one hand, he is subordinate to the course of events which is given in the totality of life; on the other hand, he is capable of affecting the life which comes within his reach by hampering or promoting it, by destroying or maintaining it. (Reference, Albert Schweitzer: *Out of My Life and Thought*, New York, Henry Holt and Company, 1933, page 267 ff.)

As a being in active relationship with the world, he comes into a spiritual relationship with it by not living for himself alone, but feeling himself one with all life that comes within his reach. Let a man once begin to think about the mystery of his life and the links which connect him with the life that fills the world, and he cannot but bring to bear upon his own life—and all other life that comes within his reach—the principle of reverence for life. Existence will thereby become harder for him in every respect than it would be if he lived for himself, but, at the same time, it will be richer, more beautiful, and happier. Life will become, instead of mere living, a real experience.

With this kind of approach to living, an individual is able to see beneath the surface; see beyond the horizon. He has the ability to sense the inwardness of things. As he looks at a school building, for example, he does not see just a building, but recognizes this as a place where learning occurs, where interaction is taking place. He is able to see the interior, to sense the functioning of what is going on there.

And, likewise, the religiously mature individual senses the inwardness of people. He sees the potentialities within them and constantly seeks to move toward the goal of helping himself and other people. He seeks, as Socrates prayed, "Make me beautiful in the inward soul, and may the inward and the outward be as one." The abundant life might be interpreted as consisting mainly of loving God, loving oneself, loving one's fellow men.

6. *Acting in faith.*

The religiously mature person acts in faith and, because of his faith, he has an optimistic view of the future. He believes in law but believes also in the liberty to act within the law to do things within law freely.

It is characteristic of the mature mind that it can act wholeheartedly even without absolute certainty. It can be sure without being cocksure. We are not positive that we shall be alive tomorrow, but it is a good hypothesis to proceed on. We are not certain that the social agencies of our big cities are decreasing the margin of suffering and evil in our midst, but it seems like a probability worth backing. It is still less demonstrable that you and I will succeed in the goals that we have respectively set for ourselves; but it is the mere chance of success that nerves us for sustained and eager endeavor. The odds for success do not have to be large in order to keep us going. . . . Faith is a risk, but everyone in some way or other is bound to take it. (Allport, Gordon W., *The Individual and His Religion*, page 72, The Macmillan Company, used by permission).

Faith not only serves as a dynamic force to impel us on to greater things, but it can serve also as an anchor which can help provide a feeling of security much needed in the rapidly changing and complex world of today.

Wherefore, whoso believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God (Ether 12:4).

The importance of faith along with love was pointed out when we were told "And if you have not faith, hope, and charity, you can do nothing" (D & C 18:19).

No claim is made that the above criteria represent an exhaustive list. Establishing a definition of, or criteria for, religious maturity is a most difficult task. Let us hope that the items mentioned above provide something tangible about which we can discuss, think, and consider, as we attempt to evaluate our own religious maturity. Let us now look for a moment at the role of religious maturity in spiritual living in a nuclear age.

The Role of Religious Maturity

The demands of living spiritually in any age but, particularly, in this nuclear age, require the traits, characteristics, and qualities of the religiously mature person. As man has developed the almost unbelievable mechanical advances which may permit him to destroy himself, the ability to love and to forgive becomes even more essential than in the past. Our own personal development should be of vital concern to all of us. Paul told us in essence that no matter how many other things we have, that without love in our hearts and in our lives we are as "sounding brass or a tinkling cymbal"—we are nothing.

If we are to maintain our good mental health and achieve a feeling of personal satisfaction and security, we must counteract the unrest and anxiety which exist in the world with knowledge and awareness of the abundant life. We must insure the conditions which will permit freedom of the soul in order that, independently, we can make the best of our lives. Our planetal awareness in the nuclear age emphasizes the importance of growth toward wholeness in order that we may develop an attitude of outreach and inclusiveness. Our skills of applying and practicing our religious beliefs must be perfected so that faith will be matched with works.

If we can develop the sense of glory in life, a reverence for life, perhaps

we will seek to nurture and enhance it rather than destroy it. Then, acting in faith, we can exert our every effort toward achieving good works, and toward improving the life situation.

Goal Reaches Beyond This Life

A word of caution needs to be expressed for us to keep in mind, as we attempt to evaluate ourselves against these criteria of religious maturity. We must not expect ourselves to be perfect or absolutely consistent in our religious maturity. More than within any other area of the maturing processes, with the possible exception of emotional maturity, its fashioning is always unfinished business. The goals we have set represent a heavy assignment and, for most of us, call for more than can be accomplished in this life. We are yet imperfect human beings on our way toward perfection. Even though a person may have developed strong religious beliefs and ranks high on the scale of religious maturity, he undoubtedly finds, on occasions, that his conduct is not consistent with his beliefs. Paul recognized this fact when he said:

> For the good that I would I do not: but the evil which I would not, that I do (Romans 7:19).

Impulse often wins out and many of the things we would not do, we do; and much that we would do, we leave undone.

We must develop love and extend compassion for all people.

> The religiously mature person never wants to take misunderstandings as final; never wants to take the estrangement of a person from himself—from his best self—as final; never wants to take an apathy toward life as final. The religious person in his contacts with other people, whether he operates as a therapist to get a discorded life moving again or whether he operates as a parent getting children back on good terms with each other, or whether he operates as a member of the community somehow bridging a gap between two groups that haven't been getting along, or whatever he is, a religiously mature person wants that which has stopped the growth of life to be removed, wants to enact the principle of the second start (Mrs. Bonaro Overstreet, Devotional Address delivered at Brigham Young University, June 1958).

Dr. Harry A. Overstreet stated:

> Either, in religion, we serve a belief that encourages man's growth or we serve a belief that keeps him immature. The two beliefs are basically and forever incompatible (Overstreet, Harry A.: *The Mature Mind*, page 271, W. W. Norton & Company, Inc., used by permission).

Vital Importance of Increasing Level of Religious Maturity

We could list many reasons justifying the importance of each and every one of us diligently working toward increasing the level of his religious maturity. But two stand out in glaring significance. One, the challenges of living creatively, harmoniously (or perhaps even living at all) with one another in a nuclear age emphasize the need for rapidly producing a generation of emotionally and religiously mature persons. And two, the possibility of man eventually becoming like God, achieving the Latter-day Saint philosophy of eternal progression and accepting the invitation of Christ to "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Mt. 5:48) must surely be built upon the foundations of emotional and religious maturity.

CHORAL MUSIC for RELIEF SOCIETY CHORUSES

( ) Come Ye Blessed of My Father—Madsen .20
( ) Go Ye Forth With My Word—Madsen.. .25
( ) Incline Your Ear—Wilkes ..... .25
( ) Lord, Hear Our Prayer—Verdi ..... .20
( ) Lord's Prayer—Gates ..... .20
( ) Music—Marsden .... .20
( ) My Redeemer Lives—Gates ..... .20
( ) O Lovely Land, America—Madsen .. .20
( ) Open Our Eyes—Macfarlane ..... .25
( ) Send Forth Thy Spirit—Schuetky ..... .20

Music Sent on Approval

Use this advertisement as your order blank

DAYNES MUSIC COMPANY
15 E. 1st South
Salt Lake City 11, Utah

Please send the music indicated above.
☐ On Approval ☐ Charge
☐ Money Enclosed

Name .....
Address .....
City & State .....

Daynes Music Company
15 E. 1st South
145 NORTH UNIVERSITY, PROVO Salt Lake City 11, Utah

Thoughts for Discussion

1. Do you have other criteria of religious maturity to suggest?
2. What can an individual do to increase the degree of his religious maturity?
3. Discuss the implications of religious maturity for living in the nuclear age.
4. What are some of the problems which result, both in our personal lives as well as in society, from religious immaturities?

Supplementary References

McKay, David O.: "The Right Life . . . The Happy Life," *The Improvement Era*, March 1958, pp. 142-143; 205.

McKay, David O.: "True Education," *The Improvement Era*, March 1957, pp. 141-142.

McKay, David O.: "Inner Peace," *The Improvement Era*, January 1958, page 21.

A Story Never Old

Maude O. Cook

I did not watch with shepherds
On that Judean hill,
As angels sang their anthem
Of "Peace on earth — Good will."

I was not with the Magi
Who traveled from afar
And found the little Christ-child
By following a star.

I was not at the manger
To offer gifts of gold,
But I have loved the story
That never will grow old.

And as I kneel in homage,
Though centuries away,
I feel his presence near me
On this blest Christmas Day.

Vida Fox Clawson Travel Center

Dear Friend:

If you are interested in HAWAII, remember we have tours going every month.

Our 1960 EUROPEAN folders are now ready and will be gladly sent to you upon request.

Write or Phone:

VIDA FOX CLAWSON

216 South 13th East
Salt Lake City 2, Utah
Phone: DA 8-0303

40 Shades of Plastic Foam

FOAM 1/8"x39" wide .....10 yards $8.00
FOAM 1/8"x39" wide....1/3 yard....30c,
-1/2 yard 45c
FOAM Strips cut any width, 1" to 9",
.....each 5c to 25c
CHENILLE, all colors .....per yard 5c
CHRISTMAS CARDS, 50 beautiful cards
..... $1.00
Tote Bags- Undecorated Plastic Boxes 25c up
DOLLS, undressed 4"-6"-8"-11".....29c up
Christmas Beads, balls, leaves, berries
.....bunch 15c
Dacron Bats, 72"x90" $2.49
Border Prints, percale .....per yard 49c
Dan River Ginghams.....Reg. $1.19 yard 79c
Handicraft, Hobby Supplies-Cards-Toys-Gifts. Order shipped day received. Prices plus postage.

Stake Relief Societies, or Civic groups in the Western States wishing to be included in Mrs. Tingey's Handicraft Demonstrations, write immediately for date reservations and details.

TINGEY'S COUNTRY STORE
"Handicraft Center of The West"
3456 North State Highway 91
Lehi, Utah **Phone PO 8-2852**

Music for Christmas

- PIANO SOLOS
- PIANO FOLIOS
- CAROL BOOKS
- ORGAN MUSIC
- CHORUSES FOR SINGING MOTHERS

Sent on 1-week Approval

We are the Intermountain
HAMMOND ORGAN
Representatives

Sacred and Secular
Piano Alb. No. 1
Sacred and Secular
Piano Alb. No. 2
(Just off the Press)
By SELDON N. HEAPS

$1.00 each • Add 10c for Postage

GLEN BROS. MUSIC CO.
246 So. Main
Salt Lake City, Utah

Beginning and advanced classes start soon. Type your letters, minutes, reports, genealogy sheets, etc.

LDS BUSINESS COLLEGE
70 North Main — EM 3-2765
Salt Lake City, Utah

ARE YOU AN UNPUBLISHED AUTHOR?

IF YOU HAVE A BOOK LENGTH MANUSCRIPT you would like to have published, our editorial staff will be glad to consider it on a co-operative basis.

OUR PROGRAM HAS LAUNCHED MANY NEW WRITERS.

Submit your work for free editorial evaluation and further information.

We consider all types of material: Fiction, Poetry, Juveniles, Religious Books, Educational, and Scholarly Work.

GREENWICH BOOK PUBLISHERS, INC.
Attention: Mr. Wright
489 Fifth Avenue
New York City, New York

• BEAUTIFUL • HANDY • DURABLE

A sure way of keeping alive the valuable instruction of each month's *Relief Society Magazine* is in a handsomely bound cover. The Mountain West's first and finest bindery and printing house is prepared to bind your editions into a durable volume.

Mail or bring the editions you wish bound to the Deseret News Press for the finest of service.

Cloth Cover—$2.50; Leather Cover—$3.80

Advance payment must accompany all orders.

Distance from Salt Lake City, Utah	Rate
Up to 150 miles	.35
150 to 300 miles	.39
300 to 600 miles	.45
600 to 1000 miles	.54
1000 to 1400 miles	.64
1400 to 1800 miles	.76
Over 1800 miles	.87

Leave them at our conveniently located uptown office.

Deseret News Press
Phone EMpire 4-2581
33 Richards St. Salt Lake City 1, Utah

Winter Bride

Vesta N. Lukei

The world in beauty goes
Beneath pure satin snows.
With icy diamonds decked
And sun-bright sequins flecked.

The winter world's trousseau
Of fragile flakes of snow
Is pristine beauty lost
When snow and ice defrost.

Seven

Gwen Marler Barney

Kiss the freckle on her face,
Tie ribbons in her hair,
Too soon she'll turn to love's embrace
And leave you dreaming there.

TOURNAMENT OF ROSES PARADE
CHRISTMAS HOLIDAY TOUR
8 days including San Diego and Tijuana, Mexico

Also Grandstand Seats for the Rose Parade
Cinerama, Knott's Berry Farm
Forest Lawn, Marineland
China Town, Disneyland

MEXICAN TOUR
February 1960 and June 1960
also student tour in June 1960
Visit Book of Mormon places.

GUATEMALA
Book of Mormon Archeological Sites
Tour leaving August 1960

HILL CUMORAH, July 1960

For itinerary write or phone

ESTHER JAMES TOURS
460 7th Avenue Phone: EM 3-5229
Salt Lake City 3, Utah EL 5-0268

Birthday Congratulations

One Hundred

Mrs. Mary Martha Cardon Merrill
Preston, Idaho

Ninety-nine

Mrs. Celestia Terry Peterson
Fairview, Utah

Ninety-eight

Mrs. Alvira Burnham Thomas
El Monte, California

Ninety-seven

Mrs. Marie Holst Christensen
Salt Lake City, Utah

Ninety-five

Mrs. Mary Bohne
Cardston, Canada

Mrs. Cora Lindsay Ashton
Salt Lake City, Utah

Ninety-four

Mrs. Ellen Hawthorne
Salt Lake City, Utah

Mrs. Pauline B. Wale
Salt Lake City, Utah

Ninety-three

Mrs. Sarah Ellen Burton Foulger
Ogden, Utah

Mrs. Mary Latham Reid
Salt Lake City, Utah

Ninety-two

Mrs. Mary Ann Pitcher Coulam
Pleasant Grove, Utah

Mrs. Rosella Arvilla Harrison Storrs
Salt Lake City, Utah

Mrs. Sally Perry
Powell, Wyoming

Ninety-one

Mrs. Willie Bond Golsan
Salt Lake City, Utah

Mrs. Louisa Haag Abegg Done
Tucson, Arizona

Mrs. Matilda Thornsbury Stevens
Ashland, Kentucky

Mrs. Julia Schlappi Andrus
Melba, Idaho

Ninety

Mrs. Mary Blood Linford
Logan, Utah

Mrs. Sarah Josephine Burrows Potter
Magna, Utah

Mrs. Mary R. Murphy Norris
Salt Lake City, Utah

HAWAIIAN TOUR

Leaving December 16, 1959
Also in January and February

ROSE BOWL PARADE

We have a Rose Bowl Parade Tour leaving in December. Inquire early and make early reservations.

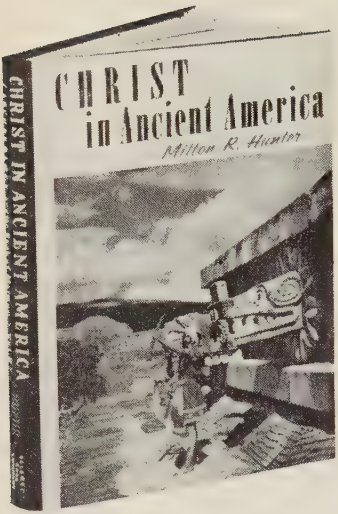
Shorter Tour $65.00

EUROPE 1960

Reservations made anywhere in the world, chartered tours or individual.

MARGARET LUND TOURS

4708 Holladay Blvd.
Salt Lake City, Utah
Phones: CR 7-6851
IN 6-2909



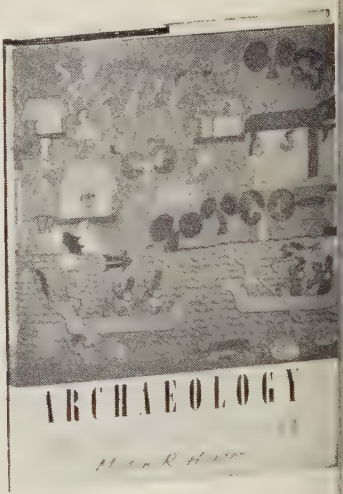
1. CHRIST in ANCIENT AMERICA

Milton R. Hunter

Volume II of "Archaeology and The Book of Mormon" centers upon Quetzalcoatl, the "White Bearded God" of Indian legend whose origin parallels the Book of Mormon account of Christ's visit to the Western Hemispere. Lavishly illustrated.

3.95

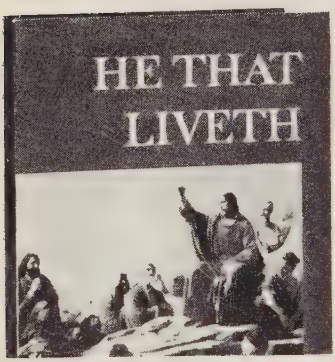
2. ARCHAEOLOGY and The BOOK of MORMON



Milton R. Hunter

This first volume describes Dr. Hunter's tour of Book of Mormon lands in Mexico and Central America . . . his encounter with White Indians . . . relics and ruins that substantiate Book of Mormon claims. Gorgeous illustrations.

3.95



3. HE THAT LIVETH

Doyle L. Green

A beautifully-written story on the life and mission of our Savior for young people. A wonderful book for every LDS family library. Contains ten full-color full-page reproductions of paintings by Danish Master Painter, Carl Henrik Bloch.

3.25

DESERET BOOK COMPANY
44 East South Temple
Salt Lake City, Utah
Gentlemen:
Enclosed you will find ..... check ..... money order ..... I have an account. Please charge. Amount enclosed $..... for encircled (numbered) books:
1 2 3
Name .....
Address .....
City..... Zone..... State.....
Residents of Utah include 2½% Sales tax.

Deseret Book Co.
44 East South Temple — Salt Lake City, Utah

Holiday Delights

For all those tempting, tasty candies, cookies and other Yuletide delights, use the finest, purest, sweetest sugar made — U and I — sparkling-white and available in handy one-pound cartons: brown, fine granulated, superfine dessert and powdered.

BANCROFT LIBRARY
UNIVERSITY OF CALIFORNIA
BERKELEY 4 CALIFORNIA

Now you can insure the whole family with a single

Family Package Policy

Whether it's a TV supper or an insurance program, many families like their purchases all in one package. Beneficial's new *Family Benefactor Plan* is a real family package that will fit whether you're just starting in the family business — or have an economy-size houseful. Best of all, if your family increases, so does your insurance — and at no increase in cost! One low-cost, easy-to-remember premium payment protects the entire family — Dad, Mom, and all the children, including those that haven't come on the scene yet.

Is this the package for *you?* Send coupon below, or ask your Beneficial agent to tell you more about the benefits of this unique policy.

Beneficial Life Insurance Company
Beneficial Building
Salt Lake City, Utah

Please send folder giving full details about the Family Benefactor Plan.

Name

Address

City Zone.....State

BENEFICIAL LIFE
Insurance Company
Is your life insurance BENEFICIAL?
Virgil H. Smith, Pres. Salt Lake City, Utah

Relief Society magazine
v.46 Row T Sec. 5
1959 Shelf H Bk. 5
339361
v.46
1959
THREE DAY
GRADUATE THEOLOGICAL UNION LIBRARY
BERKELEY, CA 94709
GTU Library
3 2400 00328 8481